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The American Friend

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New Series
Vol. XIV. No. 5

Wherein 'Tis Better

AN EDITORIAL

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APPLIED DOCTRINE OF COMMON SENSE

Dr. Russell H. Conwell has been regarded as a pioneer in the field of service. He has been called "the disciple of the doctrine of common sense." He believed that the way to overcome evil, whatever its nature, is by good. In his world famous lecture, "Acres of Diamonds," he stated his belief in the following words: "He who can give his city or town better streets and better sidewalks, better schools and more colleges, more happiness and more civilization, more of God, he will be great anywhere. He who can give to his city any blessings, he who can be a good citizen while he lives here, he who can make better homes, he who can be a blessing whether he works in the shop or sits behind the counter or keeps house, whatever be his life, he who would be great anywhere, must first be great in his own town." He was the second man to win the $10,000 Philadelphia Award, given annually by Edward W. Bok to the man who performed the greatest service to that city in any single year. He was the author of several books, among them the authorized biography of his friend, John Wanamaker.

TO BE SOLVED ON THE BASIS OF EQUALITY

Never in its history has Japan been more wounded than when the United States passed its immigration law forbidding the entrance of Japanese into America, writes Peter Guldbrandsen in the World Outlook Section of *The Friend* (London). The wound cuts deeper than appears from a superficial glance of the situation. From the standpoint of the student of racial psychology the exclusion law was a blunder, being dictated primarily from the shaken foundations of "White superiority." The study of racial psychology, he claims, is going to play an important part in the future. Faced with the problems of the Pacific, the Western peoples should once for all abandon the illusion of the supremacy of their own civilization and of the superiority of their race. Embracing this too long cherished belief, the white race is bound to blunder grossly in all its dealings with the colored races of the East. With stupendous pace the peoples of the East are marching along to demand equality with the white race. Their plea for self-determination cannot be overlooked, and no questions of any importance in the Pacific region can be satisfactorily solved if it is not solved on the basis of equality.

STANDARD NUMBER FIVE

A Missionary Program in Every Bible School

1. **A Leader**
   Choose some one to serve as missionary superintendent of the Bible School who will make time to plan and pray for this work.
2. **Instruction**
   Every department of the Bible School should have systematic missionary instruction. Pictures, pageants, stories, impersonations, sand table work, curios, reading contests, study classes—may all be used as educational features.
3. **Prayer**
   The information imparted to the Bible School should be used as a basis for simple, earnest, direct prayers for specific needs and definite persons.
4. **Giving**
   Instruction and intercession should prepare the pupils to give weekly for the missionary work of the church. Small duplex envelopes are useful in stimulating systematic giving.

For suggestions as to other plans and material, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

BOYS OF NORTH AMERICA AND RELIGION

Five hundred and twenty business and professional men and representatives of several boys' work agencies met in Chicago early in December to discuss the eternal question of the American boy, his problems, and what can be done to help solve them. This meeting, the Second International Boys' Work Conference, drew delegates from the Rotary, Kiwanis, Lions, Optimist, Exchange, Civitan, and other service clubs in Canada and the United States, as well as from the Y. M. C. A., the Boys' Club Federation, the Big Brothers' Movement, the Boy Scouts, the Playground Association, and the Columbian Squires, a Catholic boys' organization. "For such a mixed conference, the free and easy way in which the need of religion in a boy's life was referred to seemed remarkable to many of the delegates," writes C. C. Robinson, of the National Council, Y. M. C. A. "Miss Grace Gosselin, of the Meinhard Memorial Settlement, New York, struck a deeply spiritual note in her address, which was a plea for a chance in our civilization for the spiritual element in a boy's life to grow and flourish." Fifty representatives of the Y. M. C. A., laymen and secretaries, attended the conference meetings. A permanent organization of this group of boys' workers, for conference purposes primarily, was affected. S. Frederick Guernsey, of Orlando, Fla., representing Rotary, was elected president, and William Lewis Butcher, of the Children's Aid Society, New York, was made secretary.

ANOTHER MAN WITHOUT A COUNTRY

"Unendurable" is the description which John C. Schedel of Fort Wayne, Indiana, applies to his own situation arising out of the deportation raids engineered by Attorney General Palmer in 1920. At that time Schedel was deported to Germany as a radical. Having a wife and five American-born children here and wishing to prevent them from becoming public charges, he succeeded in returning to the United States. He was arrested by the Labor Department in October, 1924, on the very day that he rejoined his family. He has been out on bail, while efforts have been made by the American Civil Liberties Union and other bodies to prevent his second deportation. While in this state of suspense, he has been virtually a man without a country. He no longer claims German citizenship, and this country, in which is family lives, has ordered him deported, but the deportation has been held up by technicalities. Since his stay in this country is uncertain, he cannot take up any definite occupation.

JEWS WHO HAVE BEST SERVED AMERICA

Julius Rosenwald, financier and philanthropist, who has given $375,000 toward the erection of fifteen Y. M. C. A. buildings for colored men in various parts of the country, is one of ten Jews who are mentioned as having best served America. During a contest conducted by the Jewish *Tribune*, the readers of the paper chose, besides Mr. Rosenwald, Nathan Straus, merchant-philanthropist; Louis D. Brandeis, justice of the Supreme Court; Louis Marshall, jurist and leader in the Zionist movement; Oscar S. Straus, statesman and diplomat, a brother of Nathan Straus; Rabbi Stephen S. Wise; Adolph S. Ochs, publisher of the New York Times; Felix M. Warburg, financier; Jacob H. Schiff, financier and philanthropist, who died in 1920; and Haym Solamon, a Philadelphia broker, who helped finance the War of Independence.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Wherein 'Tis Better Late Than Never

IT was on a train enroute to Philadelphia that we learned from the newspapers that the United States Senate had at last passed the resolution of adherence to the World Court. From an immediate and personal point of view we were promptly struck with the appropriateness of the surroundings in which we received the information. In the first place, we were on the way to Philadelphia to attend a meeting of the American Friends Service Committee; on the way to the City of Brotherly Love in behalf of the cause of world service and international conciliation. It appealed to us that by the action taken by the Senate, the United States is likewise moving toward Geneva, the new world city of brotherly understanding where the causes of human brotherhood are being steadily advanced; toward Geneva, symbol of the long-sought City of God, where reign justice and truth.

In the second place, the train on which we were journeying was three hours late! We could scarcely help observing that for three years the more than deliberate Senate had debated the World Court issue and had dilly-dallied along on the way to Geneva; in short it was three years late in arriving. Still, although realizing full well that we would arrive in Philadelphia too late to participate in the early business of the Committee for world service, we were "happy on the way," well assured that, though the Committee could get on without us, we could not so well get on without our association with the Committee and its high-minded and deep-souled workers, to the considerations and work of whom we might perchance make some slight contribution. We had no mind, therefore, to turn back. It is a matter of sincere regret that as a nation we have so long delayed our journey toward the goal of the World Court. It has embodied the ideal which we Americans ourselves had fathered, yet here we were following afar off very much as we found ourselves belated on our way back to our own historic capital of American Quakerism. None the less here was a case in which it was certainly better to be late than never. We need the World Court, and although it has been getting along nicely without us, we may have a contribution to make toward its important work.

In the third place, we recalled *why* our train was late. An ill informed and misguided automobile had challenged the engineer and disputed the right of way. It slowed up the running schedule all right and stopped the train, temporarily. But we arrived in Philadelphia nevertheless. On glancing at the papers we noted the names of a few men who to the last had endeavored to halt this nation on its way to world cooperation and service. And they had halted it, but only temporarily—inevitably so. We have no mind to impugn the motives and sincerity of these men as a group. For a few of them we have great personal admiration, though we deem them wrong on this great issue.

For the action of two of the seventeen men who would have blocked the way to Geneva, we feel a peculiar sense of humiliation. We refer to the two senators from Indiana. Although the Central Offices of the Five Years Meeting and THE AMERICAN FRIEND represent American Quakerism from coast to coast, they are located in Indiana in which state our workers have their citizenship. As constituents of these senators they had appealed for statesmanlike action. Moreover, there are more Friends in the Hoosier state than in any other in the Union. It is natural therefore that we feel keenly the way in which we, together with other champions of Christian and civic ideals, have been misrepresented by Senators Watson and Robinson. In the first place, they voted against bringing to an end the all but interminable filibustering tactics whereby the Senate has so long tried the patience of the country and has so nearly lost its confidence—a sorry prelude to their final action in their votes on the resolution itself. We can plead for them no such lofty idealism for the cause of world peace as we believe sincerely actuated Senator Borah, for example. The reasons for their obstructive efforts, so far as given, seem nakedly barren. We feel deeply that they have failed lamentably to show a statesmanlike grasp of the issues involved and to appreciate the force of the Christian and humanitarian idealism which has demanded this step toward international justice.

The ill fated automobile halted the train and made it late, but one human body was thrown broken and lifeless from the right of way while another was taken dying to the hospital. Nothing is so powerful and so inevitable as an idea whose time has come. Discerning men may well keep off the right of way which marks the path of world progress toward human welfare.

Significance Of Our Adherence To The World Court

IT must be kept in mind, of course, that it is just possible that the nations already members of the World Court may not accept the reservations which were attached by the Senate to its resolution of adherence. For the most part, the reservations seem not to be very serious. That one, however, which states that the Court shall not, without the consent of the United States, entertain any request

for an advisory opinion touching any dispute or question in which the United States has or claims an interest, contains implications which are rather distressingly far-reaching. It is pointed out that scarcely a case could arise which, in view of the closely interwoven nature of international affairs, would not in some way relate to the interests of this country—interests either real or assumed. Unless all the powers who are members of the Court accept this and the other reservations, the United States will not enter into the new relationship. It is easily conceivable that one or more nations will refuse to accept a reservation which, to say the least, was not generously conceived. However, we are inclined to believe that the other nations will shame us with a manifestation of a broader spirit of generous thought and faith and will give us the benefit of the doubt by accepting us into the World Court family.

Our entry into the Court is significant from every point of view. The actual and immediate accomplishment is important—the fulfillment of the purposes for which the Court was established. We hold, however, that even more important than these direct results is the moral effect which our action will have in showing to the world our will to cooperate with the other nations in behalf of world justice and peace. In actual achievement, it is not a great step that we have taken, but it is a step and a step which is long overdue. After all the grandiloquent and glittering professions of idealism which we made in the war days, it is high time that we were beginning to match our professions with performance. The action finally taken by the United States Senate announces to the world that we are ready to share some responsibility in bringing about in actual practice a world organized for peace.

Furthermore, the splendid majority given the resolution of adherence to the World Court may be taken, we believe, as a hopeful sign that we have turned an important corner in our national consideration of world affairs; that we refuse longer to allow these questions of supreme importance to the maintenance and advancement of Christian civilization to be bandied about as the football of partisan spleen and devious politics. As Frederick Lynch says in a recent issue of *Christian Work*, a debate on the issue of the World Court would have been impossible ten years ago. At that time practically every Senator as well as every citizen would have taken it for granted that we were to adhere to the Court when established. As he points out, the World Court in its present practical, workable form is the product of American idealism. From the very beginning of its inception, it has been championed by American statesmen and jurists. It is only through the wrangle of bitter partisan politics growing out of the establishment of the League of Nations that an issue was developed which resulted in this inexcusable delay in our taking our place with other nations in this great international project. Practically the same thing can be said of the conception of the League of Nations, which in 1916 would doubtless have been almost unanimously approved by the United States Senate, even Senator Lodge advocating it at that time. It is almost incredible that this country should have been subjected to such a brain storm of bitter and unreasoning partisanship as that which has blocked our progress in the movement for world cooperation for peace. Slowly but surely, however, the rising tide of public sentiment is bringing about returning sanity which augurs for a better future. There is much yet to be achieved, but the action of the Senate on the World Court gives us hope of consistent progress.

International Sympathy

BY WILLIAM C. ALLEN

SIR Gilbert Murray, Oxford University, England, has written since the great war, "The spirit that I have called Satanism is perhaps more rife today than it has been for over a thousand years." Professor Murray was right but into the midst of the darkness that has prevailed in European and other countries since 1918 shafts of light have penetrated which cause us to hope for better things.

In October, 1920, a body of influential Professors and Doctors of Oxford University addressed a message of reconciliation to the Professors of the Arts and Sciences and members of the universities in Germany and Austria. This letter was signed by some of the most eminent scientists and educators of the United Kingdom. It invoked a cordial response from many of the men to whom it had been sent.

Dr. Benedict relates an incident in connection with the International Confress of Physiologists held in Edinburg in 1923. This circumstance, he says, should put to shame the mental attitude of many toward their former enemies. Invitations to attend that conference had been extended to the scientists of the Central Powers. Owing to the rate of exchange then existing, and the general impoverishment, the Germans could not accept. In some cases it would have cost the German professors more than three-fourths of their yearly salary to visit Edinburg and return. But in the Scottish city a group of public-spirited citizens, who in every instance had lost some immediate member of their families as a result of the war, backed up this invitation by sending personal solicitations to each German professor, to be their house guest whilst in Edinburg. A subscription was raised on their behalf, and three pounds sterling was sent to each man. Says Dr. Benedict:

"Twenty-five came. I talked with many of them. I never saw a greater sense of deeper appreciation exhibited by a group of men in my life. They told me they had been taken into the households of these people, had been given every courtesy, had been fed as they had not been fed for years, and I am sure every one of these twenty-five men went back to their homeland, to their classes, lecture halls and their students with warmer and deeper feelings for their former enemies than ever before, feelings that must through educational channels permeate deeply into civilian life."

During the course of the relief work in Germany, conducted by the Society of Friends of England, a humble German woman approached an English lady offering a small package of sugar, which she had carefully saved and which she desired might be sent to England. She erroneously added that she understood there was no sugar in the latter country. There was very little sugar in Germany at that time. Her action indicated a spirit of individual goodwill toward recent enemies. Similar instances of human sympathy have come to my attention, especially where anti-enemy propaganda has not been active.

On September 11, 1920, the London *Daily Telegraph* published a letter from the then recently appointed Austrian Minister to England. In this message the minister thanked the English public for the generous help it had extended to his country. He referred to the hospitality some Austrian children had partaken of in private homes of England where they had enjoyed the benefits of milk, fats and other articles of food—articles which for years Austria had almost entirely been deprived of. About the same time some Italians received groups of starving Austrian children into their homes, and in other ways assisted the innocent little people of their recent foes. The work of the American and English Friends, and of the American Red Cross, in Central Europe, is too widely known to require comment here. The generous aid of those splendid organizations, backed by the citizens of America and England, whilst applied to material needs have at the same time been of much spiritual value in diffusing feeling in Europe.

Men and women endowed with huge private fortunes may attain ends on behalf of humanity and righteousness that financially less fortunate individuals or goverments cannot accomplish. The donation made by the Rockefeller Foundation to the University and Medical School of London since the great war has been a sympathetic contribution of notable value. The Rockefeller gift to the Imperial University of Japan last year was an illustration of the possibilities of international fellow-feeling. Another instance is discovered in the fact that in 1925 the sum of 8,500,000 Yen, left in the hands of the American Red Cross after the earthquake of 1923, was forwarded to Japan to be applied to the uses of memorial hospitals in Yokohama and Tokyo. These buildings, evidences of American goodwill, are to be equipped. They are to be constructed of concrete and iron. After the destruction wrought in San Francisco in 1906, Japan made a helpful contribution to the relief work of that period.

Dr. Bull, of the Methodist Episcopal work in the Loo Choo Islands, Japan, has in the magazine, *Japan,* told of how the American bark, "Cashmere," was many years ago driven ashore on those islands during a terrific typhoon. After days of suffering twelve sailors landed on the Island of Tanegashina. The villagers cared for the rescued men, clothed and fed them—their unfeigned kindness and courtesy were beyond praise. After many days the seamen were given passage to Yokohama.

Years followed. The American Congress recalled the kindness to the Philadelphia sailors. As evidence of its appreciation of the care of the Japanese fishermen it decided to give $5,000 and a little more, to the two villages that had participated in these acts of mercy. The money thus granted was to be applied to the education of the children of the tender-hearted fishermen. The principal sum was to be held intact and the interest only used. This money was presented by Congress to the village officials thirty-seven years ago. Through careful administration the principal has increased, although during the intervening years the children of the villages have largely received their education from this source. Dr. Bull, commenting on the above, tells of how the grandson of one of the rescuers wears on his kimona the medal given to his grandfather by the American Congress. A local Japanese remarked, "This day is still kept by us and we re-tell the story of the kindness of the American people."

The reported decision of England to not hold the individual property of Germans acquired by England during the war, in event of the default of payment of indemnity, has been of value in renewing the bonds of sympathy between the two countries. Does international courtesy pay? It does.

Although at the bidding of governments, since 1918, some scientists have been employed in efforts to make possible the wholesale scientific destruction of soldiers and civilians alike—thus through the creation of international fears tending to precipitate another and more terrible conflict—the following words of Sir Humphrey Davey should hold good today. During the Napoleonic wars, in 1807, a delegation of French scientists visited London for the purpose of presenting a medal to that distinguished chemist. War between the two countries was in progress. Davey, when accepting the medal said, "Science knows no country. If the two countries or governments are at war, men of science are not. That would indeed be a civil war of the worst description. We should rather, through the instrumentality of men of science, soften the asperities of national hostility."

General Smuts, for many years Premier of South Africa, when speaking of the magnanimous character of the late General Botha, whose comrade he was at Versailles, said: "In the Hall of Mirrors at Versailles, on June 28, the German representatives were called on to sign the peace treaty with its inevitable humiliation. General Botha surveyed the scene, and wrote on his agenda paper the following words: 'God's judgments will be applied with justice to all peoples under the new sun, and we shall persevere in prayer that they may be applied to mankind in charity and peace and a Christian spirit!'"

President Harding, in his speech at the close of the Arms Conference at Washington, declared: "The one sure way to recover from the sorrow and ruin and staggering obligations of the world war, is to end the strife in preparation for more war, and turn human energy to the constructiveness of peace."

International sympathy constitutes an asset of no mean value to any people. The international friendships of the United States are our first line of defense. On our part they include observance of the golden rule, the exercise of justice, courtesy in expression and all other evidences of sincere and honorable amity. These attributes on the part of American politicians and diplomats will automatically minimize any assumed need for "preparedness"—they will fling wide open, to us and to other lands, the shining gates of peace!

San Jose, California.

Oh, Dr. Barnardo!

BY ELIZABETH H. EMERSON

I AM reading my mission study lesson. Dr. Barnardo, Medical student in London sixty years ago, founded the Barnardo Homes which have rescued thousands of wayward boys and girls and fitted them for useful lives. The story of his undertaking is one of supreme faith and almost unparalleled dependence on prayer. I am marveling at the great results of the small beginnings. I wish I could have known Dr. Barnardo. I scarcely know any of his great trust and vision here and now.

But I read on. "One in every hundred of the English speaking population of Canada is a Barnardo boy or girl..... They have become senators, cabinet members, doctors, ministers, missionaries, *and 6000 Barnardo boys fought in the Canadian Expeditionary forces, 600 giving their lives*"—and I stop short. Oh, Dr. Barnardo! With your priceless opportunity of touching the lives of 6000 boys—yes, many more than 6000 boys—with your life of prayer and faith, why was there denied to you the further understanding that the way of war was not the way of the Christ you served? Why did you miss that marvelous chance to teach your boys that the way of Jesus is the way of peace, not war? Suppose that you had tried, and had succeeded, say with even half your 6000, who in 1914 were living in Canada. And you with your strong personality and your lovable character—you ought to have succeeded with at least half your boys.

Suppose there had been in Canada 3000 boys who would have said, "We cannot fight. We are Barnardo boys. When we were friendless and destitute Dr. Barnardo took us into his home. He taught us of Jesus. We studied together. We found that Jesus' way was that of good will and love. He said *'love* your enemies' not kill them. Dr. Barnardo taught us that because Jesus taught it. We will stand by Dr. Barnardo and Jesus." Three thousand like that in Canada and as many more in England! And "There are very many (Barnardo boys) in the U. S. army and navy," I read. A few hundred in our own country to have kept company with our Quaker and Mennonite C. O.'s. Yes, there are those who could tell us the terrible results of such a loss in the armies fighting Germany. I am thinking of the difference such an addition would make in the ranks of peace.

Dr. Barnardo, great and good and lovable as you were, we could weep over your limited vision and what might have been if you had understood more perfectly.

But wait. Shall we spend our time in regret or shall we look at ourselves? We, too, in our homes, our Sunday Schools and our schools under control of Friends, we have our children and in them our priceless opportunity. How are we using it? In how many homes is there a ceaseless effort to instill into children the worth of every person as Jesus taught it, a conscious effort to counteract the all too frequent teaching in public schools which creates race antagonism and narrow nationalism? In how many Friends' Sunday Schools are children taught the basic reasons for our Peace principles? Is a Friends' Sunday School different in any respect from those of other denominations? In how many secondary schools and colleges is there a strong and definite peace agitation and outspoken stand against military training?

We found when the World War came, in many places, appalling ignorance on the part of our Quaker young people as to the Quaker position on war. For a little while we thought we would do better, then came peace. No need for excitement now. No immediate danger of another war. We settle into our selfish quiet. If our boys prefer the Quaker schools well and good. If they choose state institutions—oh well—military training may not be so bad for them physically—and they get free suits! A young Friend who wears the khaki says, "No, I don't want to go to war, but I may have to some time. I might as well know how." When will our young men learn that they do not "have to" go to war? That there is a stronger "have to" than the military forces? I think that they will never learn until we as parents and teachers realize our responsibility, and teach them.

Dr. Barnardo, it is not given to any man to see all of truth. Where you saw it you acted courageously. We are not better than you. We are far less in the kingdom of Heaven if, seeing the truth we fail to act upon it.

Oskaloosa, Iowa.

Have We Life and Power?

BY B. WILLIS BEEDE

ON paper the organization of the missionary work of the church is almost perfect. Local and quarterly and yearly meeting committees, a Board chosen by the yearly meetings, missionaries, stations, schools, churches, medical equipment—what more is needed in the way of organization to insure success in the missionary enterprise?

But, after all, is this all that is needed to make of our missionary work a going concern? Obviously not. Unless we have something to transmit through these agencies that will do others good, of what use is the organization, perfect in plan though it may be? And what is it that will do others good? Many words might be chosen to use in answering this question, but only two are necessary. They are *life* and *power*.

I am not now thinking of physical life, important as it is to have physical life consecrated to the task of world missions. I am thinking of the life of the Spirit. The life that comes when the individual through contact with Christ is reborn, recreated, redeemed, renewed. The life of God in human life. The life that can say, "It is no longer I that live, but Christ liveth in me." The life that suffers over the sins, the sorrows, the suffering, the sickness of human souls. The life that blazes with righteous wrath against the injustices in the economic, social and political activities of our day. The life that scorns the low, petty, drivelling gossip, quarreling, backbiting, intolerance and bigotry in church life. The life that sees in salvation an opportunity for fellowship with God and helpful service for others. The life that overflows with joy, peace, goodness, long suffering, self-control, sincerity and love. The life that is all things to all men because of the yearning to draw all men into Christ. The life that spurns the doctrine of "safety first."

This is the only kind of life that is worth sharing with other people. Do we possess it as a church? Have we touched the hidden springs from which flows forth this life? Have we experienced its healing, energizing, sanctifying potency?

And the other word is power. Not as physical energy nor as mental acumen am I using the word. Both are desperately needed in the advancement of Christ's Kingdom. But there is a spiritual power, a supernatural charging of life, a heightening of man's energies, that makes him more than mere man. It is the power that transforms weak, trembling, impotent men into conquering giants. It is the power that enables a man to love his fellowman sincerely, be he black or white, brown or red, Fundamentalist or Modernist. It is the power that lifts a man out of the pit of prejudice and pride. It is the power that frees a man from the death dealing clutch of gold and enables him to give to the work of the Lord not less than one tenth of his material possessions. It is the power that makes for loyalty to the church and her work. It is the power that wrestles in prayer with God as did Jacob even until the break of day. It is the power that enables man to see the wrongs in our modern life and sets him tirelessly at their undoing. It is the power that thinks pure thoughts, prays conquering prayers and does the simple daily tasks in the home, the school, the office, the factory, the church, in the Spirit of Jesus.

This is the only kind of power that will avail in our day. Do we possess this power? Has God, the power Himself, come into our lives? Are we quick and eager to do our share in the work of the church? Is there a hidden energy in our lives that drives us on to be and do our best for God?

No, we do not need a more perfect form of organization. We do not need to create any more committees nor do we need to hold conferences to solve our problems. What we need as a church, what every Friends' Meeting needs, what every Friend needs, is life and power.

And life and power are available and exhaustless. God is life. God is power. If and when we let Him come into our lives freely and fully He will impart His life to us. He will charge our beings with His power. He will live His life in us and exercise His power through us.

Then we will be zealous for the Kingdom. Then we will have money and human life to send through our Mission Boards to our mission fields. Then we will have life and power for our God-given task both at home and abroad.

Let us tarry and seek for life and power. When they come the "greater things" to which Jesus referred will be accomplished.

The Mountain of Skeletons

BY E. MERRILL ROOT

(Reprinted from *Contemporary Verse*).

A mountain strikes into a clouded sky,
Abrupt and black. Its crags are cold and bare
Like rocks of ice. No voice comes there, or foot;
But the wind wanders there.

The wind walks there and whimpers as of old,
And runs like ghostly packs of wolves that wail
And follow forever fleshless thru the dark
Some phantom trail.

Like giant cobwebs on the flinty crags
Bones glint and glimmer palely thru the dark;
Skulls wag and tinkle, stirred by winds whose tread
They have no ears to mark.

A thousand brittle skeletons lie there:
Rust long has eaten the iron of their spears:
The very jackals that once ate their flesh
Are dead a hundred years.

They slowly break beneath the tread of Time
Nearer to dust. Someday they'll gleam no more.
And O! what people are they? And they died
In what forgotten war?

A DEEP APPRECIATION FROM ABROAD

An English Friend Pays Fine Tribute to James Wood in London Friend

It will interest our readers to know that as much notice of the passing of James Wood has been given in the London Friend as by our own periodicals. The following tribute by Arnold S. Rowntree supplements finely the article we published by Rufus M. Jones.—EDITOR.

When I heard of the passing of James Wood, Quaker statesman, traveller, scientist and lover of men, several pictures passed before my mind. I thought of my first introduction more than twenty-five years ago to Braewold, that unique home so renowned for its hospitality, dispensed with charm and never-failing insight by Emily Wood (who died on Easter Sunday, 1916) and her husband and their children Carolena and Hollingsworth. I thought of James Wood's pride in his family, his farm, his crops, of his powers as a conversationalist, of his joys in communicating even to a young man his unrivalled stores of knowledge and, soon after, in this country, of his calmness and courage in facing almost overwhelming sorrow in the death of a daughter of great personal attraction and beauty of character. I remember further sojourns at Mount Kisco, where British visitors were welcomed by the Union Jack flying over the house, and each time the hospitality seemed more lavish, fruit and vegetables more abundant, the friendship more intimate, with always the same two English journals to read—*The Friend* and *Punch*.

Then came the remembrance of James Wood's visit to England in the spring of 1907, when his discerning sympathy and help were so much valued by my own family as we passed through the experiences of birth and death in one week; and of succeeding visits to this country, when he enjoyed going into the House of Commons and the Reform Club, and having a good lunch, especially if it finished with Stilton cheese! He was keen to meet political notabilities, who in turn were impressed by his wide range of knowledge and with the fact that he had known personally Presidents Roosevelt, Taft and Wilson, as well as other great United States leaders such as Jane Addams of Hull House and President Eliot of Harvard.

James Wood's last visit to this country was when, over 80 years of age, he attended the All Friends' Conference, and many readers will remember one sitting in which he generously confessed that his point of view had been altered by what he had heard. From that Conference he went North to shoot grouse, and that summer I remember being impressed again by his passionate love of our country and his delight in once more seeing the heather in bloom; as well as in making an expedition up a Yorkshire daffodil valley he had loved in its spring beauty years before, to obtain, with the farmer's consent, a few bulbs to take back to America with him.

Finally I remember those last days this autumn, when once more it was my privilege to stay at Mount Kisco. My aged host was far from well, but there was the same hearty welcome, with both hands clasped, the same desire for knowledge of English Friends, the same love of stories, the same old flashes of humour; the same dignity of speech, and power in prayer in his beloved Croton Valley meeting-house, and, after meeting, the same keenness to show the marks that flying squirrels had made on its walls. Two other English Friends were at Mount Kisco that Sunday; and about twenty girls from the Friends' School at Poughkeepsie, who had come to listen to them, later expressed a wish to see James Wood's wonderful collection of treasures in his private museum, where once more I saw him describing with zest the trophies he had collected on his world-wide travels. Another Sunday, and again he was heard at Croton Valley, delighted with signs of growing unity amongst Friends as evidenced by the forthcoming joint Quarterly Meeting of the two branches in that district, and expressing great anxiety that the gathering should result in more effective service. The next day he was determined to motor with us to see the new bridge across the Hudson river, which gave me an opportunity of listening again to his graphic descriptions of the historical associations of the country through which we passed.

I came back the following week-end at his special request to attend the joint Quarterly Meeting of Friends. He was evidently more poorly, though still continuing to rise at 6:30 a. m. and to lay and light the sitting-room fire. It was a great disappointment to him to give up all thought of attending the Quarterly Meeting to which he had looked forward with such intense interest, a gathering which all felt had been made possible largely by his wide sympathies and catholic statesmanship. The next day, as he lay on the couch, I said farewell, kissed his forehead and received his parting blessing, feeling that I should never see him again. It was voting day, however, and he insisted on being taken down to vote, my final sight of him being as he entered the polling both to register his last preference.

James Wood, as well as William Penn, held it should be part of a man's religion to see that his country was well governed, and that last public act exemplified his life-long devotion to that faith. Indeed his character was of so high an order that other words of Penn's may be applied to him in sincerity: "In all things he acquitted himself like a man, yea, a strong man, a new and heavenly minded man; a divine and a naturalist, and all of God Almighty's making."

ARNOLD S. ROWNTREE.

RECALL MEMORIES OF JOHN BRIGHT

Statesman's Biographer, George Trevelyan, Shows Unique Place of Quaker

The opening of the John Bright Memorial Room at the Rochdale Museum, December 10, 1925, afforded opportunities, says *The Friend* (London), for recalling some of the characteristics of the Quaker statesman. The official opener was George M. Trevelyan, Bright's official biographer, and the other speaker was Philip Bright, youngest and only surviving son. Several other near relatives were present, including Roger Clark and Alice Clark, of Street, grandchildren, besides great-grandchildren.

An interesting reference to John Bright's loneliness in his earlier Parliamentary days was made by George Trevelyan. Coming to London from the Lancashire of the 'forties, he found the fashionable classes rather a puzzle to him; and it must be remembered that what he said of them had survived, but what they said of him had for the most part vanished. It was fair to give and take. He had undoubtedly the gift and propensity to say what he really thought of people, and to say it with vigor. If he had not had that gift he would perhaps have carried too little weight as the free-lance of politics. In the forties, fifties and sixties of last century, he lived at Westminster far from his own folk, fighting a lonely battle, alone or on occasions with Cobden, without friends or backing or connections, in a world of privileged opponents—the great ones of the Victorian world. Whigs and Tories in those days were alike against him. To stand up to Palmerston and the whole House of Commons year in, year out, he had need to be a formidable man, and he was. Yet he was the most tenderhearted man, perhaps, who ever played a prominent part in British public life. Deep compassion for human suffering was as strong in him as in any of the Society of Friends, whose child he was. That deep compassion drove him on crusades against war and against what he considered to be oppression; and then, in the heat of battle, the quiet of the Friends sometimes gave place in his heart to the spirit of the Ironsides at Naseby—the spirit of his countrymen of all sects and parties when the noise of battle grew loud for something that they held dear. The book which was his principal study inspired his life in a twofold manner; the spirit of the Old Testament made him strong in battle, but it was the spirit of the New Testament that sent him on his campaigns.

Turning to John Bright's place in English history, the speaker said it was unique and out of line with the place held by other statesmen. Here was a man whose

greatest power and achievement lay in the years when he was never in office, had no following of his own in the House, and no party attachments. Yet he was a great force in politics, and in 1866-67 dictated to Gladstone and Disraeli on equal terms on the franchise question. In the present day it is quite unimaginable that a person unconnected with any of the three parties and never having held office could wield such power as Bright wielded in the 'sixties. Two reasons for his astonishing influence might be suggested. First, the mass of his countrymen were then unenfranchised, not organized in parties nor formally attached to politics. John Bright represented their aspirations and their hidden strength, and in so doing he served England well and helped to prevent the catastrophe of a far more violent collision between those who held the franchise and those who did not. Secondly, he was no ordinary man. He was such a one as we call a man of genius, the medium of which was an oratory that is still read with delight even without the silver magic of his voice; and behind the eloquence was the power of conscience, justice, and a mercifulness that seeketh not its own.

Philip Bright, quoted several extracts from the daily letters which were sent from John Bright to his wife, written when he was away from home attending the House of Commons, some of which showed the busy and strenuous life he was then leading. Referring to his love of poetry, the speaker recalled how on one occasion Lewis Morris invited his criticism of Jubilee Ode, which he had written. One line referred to the "rattling of the busy loom." Bright suggested substitution of the word "throbbing' 'which Morris accepted as a great improvement. His love of Milton is well known. In December, 1846, he wrote: "Last evening we were a party of ten. After tea it was proposed that we should have some reading, and I was employed to read Paradise Regained, which I read through in about two hours. It is a most noble and devout poem, and I think that we all felt that the time had been well spent. The more I know of this, my favorite author, the more I admire and love him." In a letter written in October of the same year he referred to the pleasure he derived from reading Milton's prose, remarking: "To read his prose is to become exalted above one's common level, and to feel that in one's own breast there is a remnant of the greatness and a spark of the fire with which he was illumined." Recalling a conversation with Lord Morley when the speaker stayed with him some years ago, the talk turned on his father and Morley said: "If there is a Day of Judgment, I would rather be in John Bright's place on that day than any man I have known in all my life."

The Memorial Room is already a treasure house of letters and other relics of permanent interest in relation to John Bright.

Y. F. SECRETARY IS AT LARGE AGAIN

Elizabeth Marsh Favors Us With First Newsy Letter of Her Southern Trip

On December 31 at seven o'clock, the members of the Young Friends' Board met for the first session of the annual Board Meeting. Since four of these seven persons are either teaching or attending school in the east this year, it seemed advisable to hold the meeting at Philadelphia. Hence it was in the Young Friends' office at 20 South 12th Street that we came together. Later sessions were held at Arch Street Center.

I wonder if it would not be well to introduce you to the members of your Young Friends' Board? Possibly you are not all acquainted with all of them. George Selleck is chairman, formerly of Kansas, and graduating this spring from Hartford Theological Seminary. You remember he was married last fall in the old Apponogansett Meetinghouse "out cape way" in Massachusetts, his wife being the former Florence Gifford. Chester L. Reagan, who is Principal of the Friends School at Moorestown, N. J., is a loyal member of several years' standing. Ruth Hoskins, of Indianapolis, is doing graduate work at the T. Wistar Brown Graduate School at Haverford this year, and is recording secretary for the Board. The vice-chairman, Sumner A. Mills, is Principal of the High School, and a farmer, at West Newton, Indiana. Isabel Hartsuck graduated last spring from Earlham and is teaching at Oakwood School, Poughkeepsie, New York. Last but not least is the treasurer, Guy W. Solt, who will graduate this year from Nebraska Central College. We enjoyed and appreciated the presence at most of our sessions of Lelah Mills, Vern Conover and Curtis Newlin.

Aside from the pleasure and privilege of meeting for work with these young people, there was a good deal of joy on the part of the Young Friends' Secretary in being back for a short time among the good friends in and about Philadelphia. It was delightful to return to the Graduate House at Haverford and become acquainted with the class there this year; to visit at the Service Committee Office; to listen again to Rufus Jones at First Day Meeting.

From Thursday evening until Saturday night the Board met, discussing the policy for the coming year and laying plans for the Annual Young Friends' Conference. They were days of fine fellowship and earnest seeking for ways in which Young Friends might best serve the Society and all Christendom. Information concerning the Conference, and covering other matters discussed, will appear at various times later. The sessions closed with a supper at the lovely home of Paul and Betty Furnas at Woodbury, New Jersey.

At the last session on Saturday afternoon, the desire was expressed that while the Executive Secretary was in the east, she make a visit in North Carolina Yearly Meeting. So once again I find myself traveling about over a part of Quakerdom that hitherto I had not visited. The fact that I had come totally unprepared for an extended trip, has so far not diminished at all the keen enjoyment and value of the visit for me. One never has such experiences without wishing to share them with others, so once again I gladly accept the Editor's invitation to tell about the trip. I begin to feel quite well acquainted with you readers, even though our visits together are very one-sided.

NOT KNOWING WHITHER SHE WENT!

On January 9, I boarded a Baltimore train, having no itinerary made and no knowledge of what might happen. Therefore it gave unexpected pleasure to find myself in the midst of Baltimore Quarterly Meeting upon reaching that city; also in the midst of the slushy aftermath of a recent snow. However, there was no need for any feeling of chilliness when the sun shone down brightly and the Baltimore Friends extended such a warm, welcoming hand.

As Lewis Moon and I sat in consultation Louise Hiatt, former Yearly Meeting Young Friends' Secretary, and Susan B. Carey, her recent successor, walked in, and shortly after them came another surprise. It was none other than our friend Leslie Frazer from Corinth, Va., who piloted us around so well in New England Yearly Meeting last September. They had been having a Young Friends' Committee meeting, laying plans for the work of the coming year. Young people's group meetings are held in most of the local meetings of the Yearly Meeting, and an interesting and splendid new feature is being added to the work. Louise Hiatt and Edith Blackburn, representing the two Yearly Meetings in Baltimore, have been chosen to spend a good deal of time in visiting the local meetings in the Yearly Meetings, remaining in each place long enough to thoroughly understand the work there, and to aid in whatever way they can in that work. These young people are giving their services freely, receiving only necessary traveling expenses. It is a type of work that we feel should be encouraged, and we are glad to see it being tried here.

After some discussion, we came to the conclusion that it would be well for me to go on to Virginia that night with Leslie Frazer, and spend a few days in Virginia Quarter. We then attended the Quarterly Meeting sessions, meeting a number of the Friends, hastily ate some of the delicious "church supper," and made a flying dash for the boat which left at 6:30.

It is a thrilling experience to board an ocean boat for the first time, even if one

does know it is only going to sail down the coast within hailing distance of land, and that the trip will all be after dark when nothing but lights can be seen! I had really hoped the sea might be rough enough to see whether I would be a good sailor or not, but it was perfectly smooth and we landed without any excitement or difficulty in Norfolk at seven in the morning.

Virginia deserves a whole chapter by itself, so we will leave it until the next time.

FRIENDSVILLE ACADEMY

At an assembly recently, six members of the Sophomore class who were taking the course of Occupations, gave talks upon the occupations which they had chosen for their life work. Each spoke of the service their choice would render to society, putting the convenience of themselves second, and each stated that he thought he would be happy in the work of his choice. The following means of living a life were presented: Physician, Teacher, Dairyman, Nurse, Banker. One of the girls who intends to be a nurse said, "It takes a great deal of patience to be a good nurse, I haven't that at the present time, but I believe I can develop it."

We are recently in receipt of eleven beautifully mounted and framed Lyday prints, and an illuminated stanza of Whittier's "To William Forster." The latter now helps to decorate the walls of our "Common Room" at the William Forster Home, while the prints make our school building and the "Boys' Home" more homelike.

The increasing confidence which people, mostly Friends, from all over this country and from England are bestowing on us here causes us to be very humble. We realize that we fall short of your ideals for us, both in material and spiritual progress, but your confidence gives us hope that we can go on.

This community and this school is badly in need of a thoroughly trained medical man. There is a potential practice here now, and it should grow into an active one in a relatively short time. Meanwhile the school can help with expenses because it needs a "School Physician" and a teacher of Hygiene.

As we study this section of our country, it seems to us that it is to a striking degree in that stage of society's growth, which is similar to that time of an individual's development which is known as adolescence. Changes are taking place; others are coming, and coming quickly. We see almost impassable trails supplanted by "chirt" roads which, in turn, give way to narrow stone roads, and these grow into highways. We see rivers being harnessed, and power lines swinging overhead. We see industries coming in an increasing stream. We see mineral resources beginning to be tapped. And seeing these things we know that unless lived religion and practiced education give balance, a people, unaccustomed to a more simple social order, is in danger.

ACHIEVEMENTS ON WAY TOWARD PEACE

Secretary Charles S. Macfarland of Federal Council Shows Progress Made

In attempting to measure the progress of the world since the Armistice of 1918, it may be considered as covering a period of about five years of attempted constructive procedure. It would be interesting to compare and contrast it with any similar period of past history, as we note its accomplishment.

1. Alliances. In place of the old alliances of three or four nations, for balance of power, for more or less hostile intent, for war and force rather than for justice and peace, we have:—

The Nations of the World in one body, for high humanitarian ideals and constructive measures for justice and peace, even though it has not reached perfection in five short years.

2. This Society of Nations has developed effective World Commissions for health, education, prevention of immoral traffic, elevating conditions of labor and other great social interests, some of them already far reaching, which would make it worth while if it did nothing else.

3. In place of secret treaties for more or less sinister purposes:—

All treaties, both good and bad, are on record and the world knows what they are.

4. In place of a constant growing and menacing competition in Naval Armament:—

We have the Washington Conference agreement, which is at least a symbol and a partial realization of a new order.

5. In place of the old balance of former alliances between contiguous nations:—

We have the effort to find security by processes of mutual agreement and disarmament, through the Locarno Compact.

6. We have a World Court which has already settled more cases than our own United States Supreme Court did and in less time, at the beginning.

7. In place of the treatment of subject peoples by nations as entirely affairs of their own we have:—

The influence of world opinion which is rapidly changing the attitude of nations toward subject peoples, in the direction of autonomy and freedom, so that the League of Nations may soon be powerful enough to enforce its compacts.

8. While previously the Balkans were without other than inciting influences of danger, from both within and without:—

We have a League of Nations which has shown its moral power, to prevent war, without invoking either economic or military sanctions.

9. While the financial reprisals of war were once settled ruthlessly:—

We have substituted a cooperative method by which several hopeless situations have been met.

10. In place of nation as such against nation, in their ambitions and ideals:—

We have in every nation two groups, one reactionary and nationalistic, but also one progressive and idealisic and these groups of higher ideals are finding their way together.

11. While the churches were once nationalized and without significant world relations:—

We have had a World Conference of the Churches for the consideration of common ideals.

The American Churches have had their first Serious Study Conference on Peace and War.

12. Finally, we are now on the road to a real Conference on Disarmament.

A comparison of these five years will show a progress beyond that of any half century or even century in these ideals. Let us take courage.

AN APPRECIATION

Dr. Rudolf Boeck, an Austrian living in Vienna, is a member of the Society of Friends. He is known to a number of the old Service Committee workers. A letter just received from him reveals something of the appreciation that he has for the Friends' work in Austria. Those who read this letter sympathetically will see in it a further evidence that the work of the Friends in these goodwill centers is worthwhile:

"It is a special reason that I write you: it is a general thank I give to you for all Friends in my family's and my own name for all we have received through the kindness of Friends and through their special Christian Message of Love, Peace and Good Will through the last six years. On November 30 there were six years over that my dear wife Katherine and myself first time attended the Friends' meeting for worship in Vienna, Singerstrasse 16. This blessed date was so important for us and our family, and for many of our friends too, that we never can thank enough for what the Eternal Love has done and given us in deep experiences, after the hard times in war and after-war-times. You, my dear friend, I am sure, you are understanding fully what it meant for me to attend the All Friends' Conference in 1920, and how my wife appreciates with me the Summer Term of 1924 at Woodbrooke, and the wonderful experience of the Kendal General Conference in August, 1924.

Please give our Love to all Friends in the A. F. S. C. and elsewhere, with the heartiest wishes for Xmas and for 1926. Be blessed you all together and your work which you do after the Great Master's lovely example!

Yours truly,

RUDOLPH BOECK AND HIS FAMILY.

Race Relations Sunday

Suggested Material for Programs

The following bits of information concerning the Negro, gleaned from *Opportunity* may help in planning for Feb. 14.

George W. Carver is experimenting on a dye from native woods, barks, herbs and flowers, southern grown materials, now largely going to waste. According to the Columbia (S. C.) State, Dr. Carver is thoroughly convinced that "native dyes should occupy a very prominent place in the ever-increasing list" of the South's resources. The scientist finds that rubber from the poinsetta is of good quality and he is experimenting to find if the familiar ornamental plant is a rubber source worth practical exploitation.

According to a recent issue of the Daily Bulletin of the Manufacturers' Record, the Carver Paint Company has been chartered with a capital stock of $500,000. This company will manufacture paints, stains, and other materials in agricultural chemistry developed by Professor George W. Carver of Tuskegee. Dr. Carver has been made a fellow of the Academy of Great Britain for his contribution to science, and, in 1922, won the Spingarn Medal for the most distinguished service by an American Negro.

Virginia will have its first Negro woman lawyer as a result of the December examinations. Miss L. Marian Roe has passed the law tests required by the State Board of Law Examiners.

Four Negro banks in Savannah, Georgia, paid out between December 15 and Christmas $61,000 in Christmas Savings Club Accounts. The Steel City Banking Company of Pittsburgh through its cashier announces that checks for over $50,000 were distributed to 1925 Christmas club members.

Rufus P. Turner of Washington, D. C., amateur radionist, was awarded the second commercial operator's license in the Third District, through competitive examinations held in Baltimore recently. Although the young man is still under twenty, his work and experiments have attracted considerable attention. He won a prize for building the smallest radio receiving set in the world. The set was made on an ordinary pin and exhibited at the National Radio Show held in Madison Square Garden, New York City, last year, and was also exhibited at the Radio Show held at Wardman Park Hotel in Washington, D. C.

As far as we can learn, WCCO, the Gold Medal broadcasting station in St. Paul, Minnesota, has the only regular, daily colored radiocasting artist in America in George W. Hamilton, Jr., who broadcasts children's hour program daily at 5:30.... Experience for the work he is doing now for the boys and girls of Minnesota, Iowa and surrounding states was gained when Mr. Hamilton traveled through the Middle West in the employ of the extension departments of the Kansas State University and of Minnesota University.

So far as is known, Miss Ida Mae Myller of Indianapolis, Indiana, who received from Wilberforce University, the degree of Doctor of Divinity, has the distinction of being the first woman of any race of this country to finish a regular course in theology in a registered Theological Seminary, embracing an exhaustive study of the Bible in the original languages—Hebrew and Greek—and to receive the degree of Bachelor of Divinity. She has worked as an evangelist in several of the largest churches of this country and Canada.

There has recently died a Negro woman of whom the Associated Press warrantably took notice. Born a slave, unlettered, she was the mother of twelve children, all of whom have distinguished themselves in some useful field of work. Her name is Camilla Hubert, wife of the sturdy and indomitable Zack. Just a short while ago they celebrated their golden anniversary, and of this family of fourteen, stretched across fifty hard years, hers was the first death. The *Southern Workman,* telling the story of this family in its October issue, points out the profits of education. It is an example well worth pointing out. Every child was sent to college. These parents were not rich; they lived out the lack in their own youth by investing their labor and ambitions in their children, with this result: John W. is principal of a high school in Savannah, Georgia; Zack Jr. is President of Jackson College; Moses is a county agricultural agent; Gadus J. is a pastor of a church; Benjamin F. is director of Agriculture at Tuskegee Institute; James H. is secretary of the New York Urban League; Theodore, the youngest, is a senior at Morehouse College. Of the girls, Beatrice taught in Atlanta and is now the wife of Dr. R. S. Douthard; Jency operates a millinery shop in Chicago; Lucy taught in the rural schools of Georgia and is the wife of a Chicago business man; Esther is a secretary in the Tampa Urban League; and Mabel, for a time secretary of the late Mrs. Booker T. Washington, is wife of an instructor in Morehouse College.

In this brilliant progeny may be seen what Addison so delightfully refers to as "transplanted self-love," for in the contemplation that these escape the sterner circumstances of an age through which the parents trudged, and may even improve those very virtues which enabled them to survive, there is a relish in life and a satisfaction on leaving it.

Four colored boys will sail for Europe next summer as members of the Third Annual World Friendship Tour. The plan of the tour, conducted under the auspices of the Y. M. C. A., is to be "as representative as possible" and accommodate boys chosen from forty states, for a period of ten weeks in foreign countries.

Negro students attending colleges during the summer and vacationing in the Metropolitan area of New York, held at Nyack, New York, in the month of July, a conference sponsored by the Intercollegiate Association, which proved of unexpected significance. There were sixty-two delegates present, representing eighteen different institutions, among them the leading colleges and universities of the country. They discussed grave and vital matters with a serious frankness. They went on record as being opposed to war and militarism in schools and colleges; demanded better trained leaders; advocated stronger faculties for Negro colleges; scored the weaknesses and praised the benefits of the fraternities and sororities among Negro college students; made a plea that educated men and women stop criticising the church, but go in and help it solve some of its problems; scored paternalism on the part of many white heads of Negro colleges, expressed a desire for student inter-racial conferences, intelligent cooperation with organizations and agencies engaged in civic welfare programs; and before it adjourned sent memorials to the Chinese students commending their stand against foreign interference, and to France deploring the war in Morocco.

From this conference is bound to come a wholesome reaction to a great many of these trying problems which are facing the world today. Out of it must come a new and better brotherhood, more tolerance, and a greater application of the principles of Jesus. Is showed that the students of the Negro race are going to have something to say about the kind of world they are to live in—a world in which Christian principles and brotherhood will prevail.

A GERMAN ANTI-WAR FLIER

We have become accustomed to thinking of Germany as a militaristic country. We are told that Germany before the war was completely militarized. Defeat has done much to de-militarize her, as is shown by the flier displayed on another page that is being circulated by the Peace Union of War Participants. Several copies of this flier have just been received by the American Friends Service Committee. A cartoon on the flier gives a shadowy picture of three little boys playing at war. In the foreground is a young man killed by the hand of his own brother. This leaflet can be reprinted at very small cost for general distribution.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

Investigations In China

Extracts from Reports of Lloyd Balderston

I had a visit with Mr. Hattori and his wife. Mr. Hattori is a member of Hijirizaka Monthly Meeting and is highly esteemed by Friends of the Mission. . . . They told me about manners in the tram cars. In the past, it has been the custom for foreign men to offer seats to foreign women, but not to Chinese. Chinese gentlemen were also in the habit of offering seats to foreign women. Now, Chinese men will offer a seat to a Chinese woman, but not to a foreigner. They are quietly paying back what they have been receiving all these years.

This morning I saw Dr. ———. He is rather a conservative on the general interracial problem. He told me a good deal about the effects of life in Shanghai on young people who come out with decent ideas and a good bringing up. There are examples here now of children of missionaries who are amongst the most malign influences in the life of the settlement. Many fine young men are here who are not altogether bad; but they have lost their connection with religion and religious people and are doing nothing to help in the solution of the many urgent problems which the city presents. Dr. —— is rather interested in the Community Church and regards it as the most promising agency in promoting the kind of living which is so necessary if the American group is to measure up to its responsibilities as representing America's best. He suggests that the best thing he can think of is to find a mature man of forceful personality and a living spiritual message to come to Shanghai as the Pastor of the Community Church.

Next I went to see ——. Among other things he told a story of a happening at the Honolulu Conference. One of the speakers was enumerating the demands of the Oriental peoples. He said there are three things they demand: the right of unlimited multiplication, that of unlimited migration, and then the control of their nationals in any part of the world to which they have migrated. He reminded the speaker that those are exactly the rights which the people of the United States demand and get.

Dr. —— thinks that the ideas of people at home on the subject of the signs in the parks are absurd. He told how the only resource he and busy people have for exercise is to walk in the park; and if the Chinese were admitted, there would be no room for foreigners there. Besides, the Chinese have no parks where they are in power, so it is absurd to demand that the foreigners should be compelled to furnish park facilities to them in the concessions. (This note of pained surprise at the ingratitude of the Chinese is frequently met with).

Shanghai is a foreign city, no doubt. But the things that happen to Chinese in it could not happen with impunity in any American city that I am familiar with. The Chinese police hustle their countrymen most unmercifully for no reason which the onlooker can see. I have witnessed a number of brutal assaults by policemen the cause of which was quite beyond my ability to see. It is quite evident that they are not held to account for such doings.

This morning I have had a talk with Mr. ——, who recently returned from Hongkong. He finds the Americans in Hongkong generally holding the British position. Those who do not are objected to by the British.

December 16. To-day I went to see Dr. ——, who is doing wonders with little support in the public health campaign waged mainly in and through the Christian schools. He bewails the exclusive interest which Americans of benevolent intention lavish on the burned out countries in Europe, when the center of future development of the race lies in the East. He believes that there is nothing which can be done to better conditions here which is more likely to be productive of great and lasting good than the getting of really big men for the Community Church. Two or three men to whom I have spoken, endorse this with enthusiasm.

I went to see a prominent Chinese official. He believes the way will soon be found to give the Chinese a voice in the administration of the city and to take care of the park matter. He admits that the signs putting Chinese and dogs in the same category used to be posted at the park entrances. He accounts for the special fury of the whole nation over the shooting of May 30 by the fact that some of the victims were students. Since learning has always been held in special esteem in China, the killing of students is a special crime. Other fatalities a few days later—none of those killed being students—created no further disturbance. (I expect it is like the first shower doing all the wetting of one's clothes). The formation of a municipal organization was effected, not only without the sanction of the diplomatic body, but against the advice of the British Minister, who was afraid such a system was "unjustifiable in principle and fraught with embarrassments in the future, and to which moreover the Chinese government would never submit willingly." This was said in 1862, when the municipal government was organized. The 20,000 Japanese have 1 councilman; the three or four Americans, 2; the six thousand or so British, 6; the 8,000 Russians, none; other nationalities, none.

I had a nice little visit with Tang Shao Yi, whose niece is the wife of Minister Sze. I was much pleased with his remarks, as well as his manner. He is firmly convinced that the things which hinder international friendship are external and incidental, not innate and ineradicable. He interprets the internal strife now going on as the result of petty individual ambitions, not any real differences between people of one and another province.

Mr. ——, a Britisher, said that the British here felt bitter about Americans because they felt that Americans have ousted them from the position of preference which they once enjoyed. This advantage they believed had been won by unfair means, and with the ulterior motive of displacing British trade with American. He wished us to desist in further effort to bring about better fellowship between Americans and Chinese; because all such effort would only further alienate the British. He went on to say that the effort to bring together American and British was much needed; and he thinks much could be done by a truly international paper published here which would also at the same time be a high-class paper. Please be considering the man for the job in case the way opens for an ambassador of good will.

LLOYD BALDERSTON.

BIG RAINS AT KAIMOSI ENDANGER SAWMILL

"We have been having unusual rains for November," writes Jefferson W. Ford, "and last Friday evening while grinding food at the mill for the school boys we found the water very high in the mill pond. As we closed down we found the high water had floated some of the 'sud' loose that had been filling the mill pond and there was danger that these 'floating islands' might fill the spillways and stop the outflow, thus raising the water over the dam. We couldn't tell what damage might result, but we could do nothing then. Saturday morning early we went down and found the spillways fully stopped, and water had run all down over the head gate, through the drying shed, and over the mill floor. It had broken through under the mill.

"But we found the advantage of having the 'house founded on a rock.' The mill is so built—cement piers set on bed rock—so no permanent damage was done. We turned the workmen loose on the floating islands and by hard work we had things cleared out by a little before noon, the water under control and things safe, for which we were profoundly thankful. Two other very large bunches of islands had floated down in the meantime and had been worked out of the spillway. No one was injured although it looked at times as if some might be carried away. There were three of us on the divide between spillways when the water broke one chunk loose. But the Lord kept the thing from catching us and carrying us down. One hook and chain was lost down stream. The water washed over the road on top of the dam a little, but no damage was done. The entire level of the pond was fully four feet higher than I have ever seen it. Today everything is quiet and normal there as if nothing unusual had happened. But many of the things I had hoped to do on Saturday have not been done."

Whose Obligation Is It?

BY MILO S. HINCKLE

The following article featured the January number of the Friends Messenger. Believing the doctrine therein preached is as good for Friends everywhere as for North Carolina Friends, we commend it to readers generally.—EDITOR.

For some years we have had almost more to say about the incurring of debts in the larger fields of church activity, especially in the home and foreign mission fields, who should pay them, how to pay them, whether or not to pay them, and how far to retrench on account of them than about constructive plans for service and any burning passion to see the fields harvested for the Kingdom of God. Necessity has forced all this monetary discussion upon us because we wanted the work done but we had not gone far enough to provide for the barest necessities for doing it. We Friends have the reputation within and without our fold, for attempting to carry on our work with the least outlay of any religious organization in the field.

But, seriously, whose is the debt, if one is created in prosecuting a work that has been directed? Workers are called from paying positions and sent here or there, in the home service within the Yearly Meeting's limits in serving a helpless community, or on the foreign field. The Yearly Meeting's Committee or the Five Years Meeting Board is the agency calling the workers and sending them out. They do it because we in the local meetings appoint them to do that thing and agree to pay for the work. These Yearly Meeting and Five Year Meeting bodies are absolutely without endowment or other income with which to carry out our instructions except as we send in the contributions pledged or known to be sorely needed. When the contributions fail to arrive in the Board's treasury, what shall they do? Wait until it does come in? Sometimes that advice is offered by some one who is two or three years in arrears with his own pledges and obligations, while riding comfortably in his second or third new automobile!

THE LOCAL MEETING RESPONSIBLE

A few weeks in the shoes of the worker who can't pay rent, buy fuel, clothing or food without the mere pittance that the best paid among them get would change the suggestion of the one who has suggested without taking the pains to think for even one brief moment! It would be utterly inhuman and unchristian to wait and leave those suffer for whom we have obligated ourselves—as they do suffer when the funds are only a little behind, for they live from hand-to-mouth, and can't do better on the amounts we give them—when we give it. No, something has to be done, and, since the superintendents and secretaries are not men and women of personal wealth to throw into the matter, they go and borrow in the name and on the honor of the church.

But, whose debt is it, and who should carry it? Certainly it is not the worker's debt—he, or she, is contributing heavily all the time toward the payment of it in accepting a non-living support in order to do the work for Jesus' sake. The debt does not belong to the committee of the Yearly Meeting or the Board of the Five Years Meeting, for they are simply the agents of the subordinate meetings, appointed by them, working on small enough salaries, and compelled to stand in the unenviable position created by the negligence or carelessness or indifference of the folks at home. It is not their debt, and they should never be allowed to negotiate it!

The next step in search for responsibility is the Quarterly Meeting and its department leaders. But here there is less of organization and financial backing than higher up, if any difference. They are all too much just a rung in the ladder, having neither purse nor appointive power over the workers. The debt is not theirs.

This brings us pretty close to the place where the placing of financial obligation is likely to rest on a sore spot. Let it be so. Truth is truth, no matter how often denied. Fundamentally it is the local meeting that does whatever business the whole church accomplishes or undertakes. The local meeting appoints the representatives that carry up the wishes of the local meeting to the higher bodies which, in turn, make the appointments on the various boards and committees, adopt the policies that result in the sending out of various workers to do whatever the church sets her hand to, and pledges for the folks at home and with their consent—morally if not definitely expressed—the necessary support to carry on that work including the necessary and legitimate "overhead" expenses.

OVERHEAD NECESSARY

No one who thinks twice can fail to see the absolute necessity of some overhead in any worthwhile, working concern — the church is no exception. It is, then, as clear as noonday that the missionary on a foreign field, the pastor of a dependent community, the worker sent anywhere to do anything for the church, who is to be supported out of the fund to be created for that purpose is fundamentally and truly the employee of the local meeting, and no local meeting can shift this responsibility and retain its spiritual life and effectiveness. One might even go one step farther and say that in the last analysis it is the problem and responsibility of the individual member of the local meeting, and that is also true. However, all agree that there must be some organization to set in motion the influences that secure action on the part of individuals, many of whom would rarely stir themselves or feel any responsibility if left to their own initiative. The local meeting is, therefore, the logical starting point in every activity of the church and responsible for such activity.

If it is, as it appears to be, impossible to get the contributions paid in regularly so that men, women and children who are *doing our work for us so that we can remain at home*, shall not actually suffer hunger and the rest of it, and a debt *must* be negotiated to prevent that suffering, then, clearly, it is the responsibility and moral obligation for the employer of those workers to assume the debt, negotiate it, pay the interest, and finally repay the principal—and that employer is the *Local Meeting!* If every local meeting, at the beginning of every year, will instruct the treasurer to send forward each month one-twelfth of the meeting's obligation to the various funds of the superior meeting, and to go to the bank and borrow in the meeting's name whatever sum is necessary to do this thing, it will not be long until the making of debts will not be heard of in order to keep the evangelistic and missionary work of the church going.

IS BORROWING NECESSARY?

The members of the local meeting are, then, under the same obligation to go and borrow, if need be, to keep up their own responsibilities to the local meeting—a thing that would rarely happen, if we adopted a regular weekly system of paying our obligations to the Kingdom of God, the Scriptural method. And only a little thinking is necessary to see that this regularity and punctuality are absolutely inseparable from a real, vital, victorious Christian life!

If it is argued that such a system would soon necessitate the recalling of some of the workers from the fields because the meetings will not submit to such a system, the writer is prepared to say most emphatically that the sooner we recall them and play honest and square with our employees the better for them and the work, as well as ourselves. It has come to the place where honor and Christianity are involved seriously in the keeping of pledges to those employed to do the service of the church. I refuse to believe that many would be recalled; on the contrary, sane thinking argues that we could and would soon increase our force and all be happy in the situation.

The only better solution, as the writer sees it, to the whole problem is to take one great step in faith and sacrificial response and clear our departments of debt; then put up our money a year in advance, so that this year we will be raising the money to be spent by departments next year. This would not only save the money spent for interest on loan—whether in the local meeting or the board—but would gain some interest money on the amount that rested in the treasury until the time for spending!

We believe that both propositions are well worth the candid, deliberate, prayerful consideration at every meeting and fireside.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE FRIENDSHIP OF GOD

The Christian Faith is nothing else than the Friendship of God into which we come through Jesus Christ. A man who comes into this friendship is influenced by it to a greater or less extent, precisely according to the degree in which he allows it to become the main fact of his life, or relegates it to a secondary place. Just as a man who fully returns his mother's love is greatly influenced by it, while one who regards it lightly is but slightly influenced. For the power of friendship over anyone depends on two factors: the other's love, and his own response to that love. And this is equally true of friendship with God. The Divine Friend does his part; but man must respond, and only as he responds can he come under the influence of that friendship, which is unlimitedly for good.

THE GOSPEL IN GALATIANS

BY N. R. FRANKLIN

Paul an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. As we said before, so say I now again, if any man preach any other gospel unto you than that which we have preached unto you, let him be accursed. For if I build again the things which I destroyed, I make myself a transgressor. I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. But when the fulness of the time was come; God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Stand fast, therefore, in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage. If we live in the Spirit, let us also walk in the Spirit. Bear ye one another's burdens and so fulfil the law of Christ. And let us not be weary in well doing; for in due season we shall reap, if we faint not. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Ithaca, New York.

STIR ME AWAKE

Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie;
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till thy compelling "must" drives me to prayer;
Till thy constraining love reaches the poles,
Far North and South in burning deep desire;
Till East and West are caught in love's great fire.

Stir me, O Lord! Thy heart was deeply stirred
By love's intensest fire, till thou didst give
Thine only Son, Thy best-beloved one,
E'en to the dreadful Cross that I might live;
Stir me to give myself so back to Thee
That Thou can'st give Thyself again through me.

Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O, Church of Christ, Awake! *Awake! Awake!*
O stir us, Lord, as heralds of that day!
The night is past, our King is on his way.

—*Selected.*

BREAK THE LOCK STEP

BY SAMUEL DUNLAP

Following a successful revival at Shady Grove, near Friendsville, Tennessee, David Bowle, a minister of prominence in the Friends Church, in an appeal to new converts to stand firm, used something like the following: In a certain prison, the guards were notified to assemble the prisoners in the public hall. Soon they came marching in, two by two, with the usual lock step. The Warden stated that owing to recent information it was necessary to make some corresponding changes. He said, "I am authorized to state that one of you is liberated from the prison. I hold in my hand a paper, signed by the Governor, granting a full and free pardon to Henry Jones." At the usual signal the prisoners turned and walked with lock step toward their confines. Henry Jones, from force of habit, turned to walk with them. The guard ordered him to break that lock step and take his seat. Now, dear people, pardon has been offered to all of you. Many have accepted, while a few have rejected. The latter must remain in prison, while you who have found pardon may do well to break the lock step, lest you get back into the prison house of sin and there toil as criminals.

GROWTH OF GOD'S KINGDOM

When once we find God's kingdom, we learn to pay the price with love born of faith. We find its value so great that we spend all our time cultivating the field of life and character. As the subjects of God's kingdom yield themselves fully to his reign, they become inspired with the spirit of self-sacrifice that characterized his Son, who provided that every one of us, even the poorest and the humblest, might belong to his kingdom. When once this divinely inspired spirit of self-sacrifice dominates the lives of the citizens of the kingdom, then it is that the kingdom becomes like the leaven hidden in three measures of meal; then it is that it grows rapidly from soul to soul, and from nation to nation.

For nineteen centuries the gospel messengers have been praying, "Thy kingdom come, thy will be done, on earth as it is in heaven." Nearly all these years gospel messengers have taught the people to prepare for a life in heaven rather than to unite in establishing God's kingdom here upon the earth. The injunction of Jesus was to build the kingdom of heaven here. Have we caught his spirit? Do we understand his command? Are we sitting by patiently waiting for him to set it up among us? Why not catch his message and unite as one great body to keep alive the kingdom within, and together go about, as he did, to set it up in the hearts of those who have not yet heard there is a kingdom of heaven. Our own nation needs a ministry that has a glimpse of what Jesus meant when he said: "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." They also need a divine passion of righteousness that will help them press home upon the people their responsibility. In the words of Lyman Abbott, "Why are we not fasting and praying for the kingdom instead of feasting and forgetting all about it?"

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

THE WHITTIER MEMORIAL AT AMESBURY

Editor THE AMERICAN FRIEND:

Some of the readers of THE AMERICAN FRIEND may have seen in a recent issue the brief notice relative to the erection of a hospital at Amesbury, a section of which, the children's ward, is to be dedicated to the memory of John G. Whittier. I have felt that I should like to supplement the brief notice with more detailed information.

Though Amesbury was the poet's home for fifty-six years, the town has never erected a memorial in his honor. A monument has been considered at various times, but it never seemed quite in keeping with his Quaker ideals of simplicity. When, however, the erection of a hospital was contemplated, it seemed to the committee in charge that it should embody in some way a memorial to Whittier, and the suggestion was made that the children's ward should be dedicated to his memory. Whittier undoubtedly would have taken great interest in the erection of a hospital in his home town, for he was noticeably public-spirited; it was a suggestion of his to some aged friends that brought to the town the gift of its beautiful public library, and in his will he made generous bequests to a hospital in the neighboring city of Newburyport and to the Home for Aged Women in Amesbury. One can imagine, too, that if he were living the children's ward in the proposed hospital would be a place of especial interest to him, for he always enjoyed the companionship of young people; some of his best poems, such as "The Barefoot Boy," were inspired by memories of his own childhood, or were written for boys and girls of his acquaintance. It will be remembered also that he edited, in collaboration with Lucy Larcom, two books for children's reading—"Child-Life, a collection of Poems," and "Child-Life in Prose." A friend has suggested that over the entrance of the children's ward there should be inscribed a portion of his poem "The Light that is Felt," beginning with the words "A tender child of summers three."

It is expected that work on the proposed hospital will begin this spring; the estimated cost is close to two hundred thousand dollars. The major portion of this has been pledged by the citizens of Amesbury and of the surrounding towns. The cost of the children's ward will be approximately fifteen thousand dollars, toward which various contributions have been made by residents of the town; but our friend Daniel C. Maxfield, who is a member of the collecting committee, feels that such a memorial will appeal to a large number of those who love Whittier, and that many will welcome the opportunity to contribute. It would certainly seem to be a project which would have a compelling interest for members of the Society of Friends, the country over. Contributions may be sent either to Daniel C. Maxfield or the writer, or directly to John Gibbons, Treasurer, Amesbury, Mass.

GEORGE L. JONES.

Whittier Hill, Amesbury, Mass.

WOULD SPONSOR ACTION AGAINST SMALL ARMS

Editor THE AMERICAN FRIEND:

Some years ago when a younger man, and a member of Lawrence, Kansas, Monthly Meeting of Friends, and of which meeting I am still a member in good standing, I was privileged to attend each year our Kansas Yearly Meeting. In those days our Society stood strongly for peace, temperance and against tobacco. In those days statistical report was kept of those who used or handled tobacco. It seems to me that in these latter days our church has ceased to put up the fight our fathers did.

It occurs to me that there is a GREAT EVIL we can and should take our stand against and endeavor to remedy. This is the number of murders occurring in our country each year.

Why should not our church take the lead in helping to stop this terrible evil? Why not sponsor a movement to stop the manufacture, sale, displaying for sale, transporting or carrying of a gun that is less than four feet in length? Revolvers and pistols are manufactured for one purpose only—and that is to kill men.

Why should not the Government manufacture and own all guns less than four feet and issue these through the state government to all police officers; each to be numbered and registered and returned to the state when an officer's term expires; any other person owning a gun to have it registered each year by paying a registration fee of not less than one dollar per year; suitable and severe penalties to be dealt out to offenders of the statute.

I would like to see our publication support some such plan and see if we cannot be a power for good along in this direction.

No law abiding citizen needs a revolver. Most murders are done on the spur of the moment. If the murderer did not have a gun on his person he would have time to think before he committed the act.

This appeals to me as a worthy object and one that our church as a peace loving people should champion.

J. H. KENNEDY.

Wetumka, Oklahoma.

This letter is directly in line with our editorial, "Too Many Trigger Fingers," which appeared in the issue of October 1, 1925.—EDITOR.

FRIENDS IN FLORIDA

Friends living in Florida temporarily or permanently are invited to send their names and addresses to the Board of Home Missions, 101 South 8th Street, Richmond, Indiana, or to Earle J. Harold, Live Oak Street, New Smyrna, Florida. It is hoped some "get-together" occasions can be arranged before spring.

THIS IS ENCOURAGING

Editor THE AMERICAN FRIEND:

It has been frequently said that the young people of the Church know very little about its discipline, doctrines or work. It is sad but we must say that this is true to a great extent. Having as a purpose to study the organization, work and doctrines of the Church the young Friends of Wilmington College have organized a group.

When Yearly Meeting time comes around we hear our elders talk of the condition of the meetings in terms that we do not always understand. It is the purpose of the Young Friends' Group to investigate the different meetings, to which we go in small groups on First Day morning. Then when the Group meets, once a month, the visits are discussed. It is very interesting to listen to these reports but it is more interesting to visit the meeting and see for ourselves.

A fact that is well known is that a person can talk best about those things he knows most of. Taking this truth as a base we think that if we know the conditions of our Yearly Meeting we can talk more intelligently for the good of the work.

Realizing that we are the hope of tomorrow, or the church of the future, as we have been told so often, we must find the weak points of our church and be prepared to face any situation that may arise. Visiting and discussions of the conditions as we find them or as they impress us, will give us the key to the situation.

There are some questions that we would like to ask. What is the place of the young people in the church? Is youth given proper recognition by the elder members of the Church? Should young Friends be allowed to ask questions pertinent to Friends' doctrines and activities? Can the Church of tomorrow hope to carry the high ideals, and perform the various functions of the Church if the youth of the Church of today merely grow into their places without training?

In conclusion we would like to know if there are similar organizations of young Friends in other colleges or centers of Friends? We of Wilmington College would like very much to correspond with such groups and would be very glad to exchange experiences and methods of work.

H. MILLARD JONES.

Wilmington, Ohio.

QUAKERDOM · AT · LARGE

Edgar H. Stranahan is prominently listed as a member of the faculty of the Winona Lake School of Theology which will conduct a summer school at Winona, Indiana, July 15 to August 12. He will offer a course in Religious Education.

"Walk far if necessary to hear her." This is the free and enthusiastic admonition given us by William J. Sayers of Muncie, Indiana, after hearing Judge Florence Allen of the Supreme Court of Ohio give a wonderful expository lecture on peace which he says goes as far as any Friend he has ever heard on that subject.

Adelaide White of Guilford College, North Carolina, was an interested visitor at Pasadena Quarterly Meeting January 23. She has been a guest in the homes of her cousins John R. White of Whittier, and Robert White, and Clarkson and Laura Parker, Owensmouth, California. Lucy Winston is located in Pasadena at 149 S. Los Robles avenue, having formerly resided in Whittier, California.

A recent issue of the Los Angeles, California, *Times* carries an extended story announcing the election of John E. Coffin, of Whittier, as President of the Merchants and Manufacturers Association of Los Angeles, numbering over 4,000 members. John Coffin was one of the pioneer Quaker founders in southern California and is a brother of Dr. William V. Coffin, also of Whittier, widely known for his active connection with Quaker interests.

We have learned rather belatedly of a serious accident which befell Rebecca Naylor Williams on January 15. While standing before the open fireplace at her home in Berkeley, California, her clothes caught fire and but for the prompt action of her husband who threw an overcoat about her and smothered the flames, the result would doubtless have been tragic. As it is, she is reported as convalescing satisfactorily from the burns received.

In sending in his order for the book, "Quaker Seekers in Wales," our Friend, William S. Elliott, of R. R. 3, Marion, Indiana, expresses a particular personal interest from the fact that his ancestors came from Wales. There were the customary brothers—four this time—two settling in New England, one in Pennsylvania and one in North Carolina from which latter he traces his heritage. He says that he has long wondered concerning the origin and meaning of the name Elliott. Perhaps some one bearing the same name can enlighten him.

The marked growth and progress of Nebraska Central College during the last five years has presented a definite challenge to make larger provision for the College. The urgent needs together with the future possibilities for growth were considered by the Board of Trustees last October and special action was taken to release President Carrell from teaching that he might devote his time to the finanical interests of the College. A little later a Campaign Committee was appointed and they arranged for a banquet and a joint meeting of the Trustees and the College Auxiliary, January 18, when fifty persons were present and the program served to deepen the already growing conviction that forward steps must be taken by the College. In their regular meeting on the following day, the Board of Trustees, after deliberate and careful consideration adopted, by unanimous vote, the plans proposed for the Greater Nebraska College Campaign. The three definite goals are: 1, Increased endowment of $500,000; 2, New buildings and equipment, to the amount of not less than $50,000; and 3, annual sustaining funds of not less than $8,000 per year for a three year period. The minimum needs for the new buildings are for a new gymnasium and a separate central heating plant. The campaign will be launched early in March and continue throughout the month. The Twenty-fifth Anniversary Campaign for $25,000, completed two years ago, wiped out all the old indebtedness of the College.

"The Society of Friends" was the subject for an address Evald Kristensen, (Principal of the Danish Atterdag College in Solvang, California,) gave to a group of Danish church people in Danish Hall, Oakland, California, the evening of January 17. The speaker's address gave one the impression of a deep and very sympathetic interest in the work of the Society of Friends. The lecturer stressed particularly the importance of the part Friends had taken in relief work in Europe during and after the war, and he said that the Churches ought to follow the Friends in the lead they had taken in the work for establishment of international peace. A Danish clergyman in the audience, Rev. Markmann, Salinas, California, followed up with some remarks of the importance for all Church-people to take a definite stand for peace. Peter Guldbrandsen, who was present, thanked the speaker of the evening for his address and drew the attention of the audience to the spreading of militarism in the universities and high-schools of America. Rev. Kristensen concluded by saying, that the compulsory military training in American universities was a very grave matter. The spreading of the belief in the efficacy of military force would eventually mean the downfall of the American nation, as it had meant the downfall of the German empire, the speaker said, and he emphasized the great importance for all lovers of peace, and all Christians to help check the spirit of militarism and the spreading of the gospel of Force. "The concern this group of Danish people showed in the matter was really very encouraging," says Peter Guldbrandsen, in sending in his report of the meeting.

NEWS OF OUR MEETINGS

A ten-day series of evangelistic meetings was held at the Friends meeting in Cadiz, Indiana. The Lord marvelously blessed the people and twenty-two prayed through to victory, several of whom will unite with the church. The meeting in general has taken on new life. The pastor, E. A. Howell of Modoc, Indiana, is able to be present the first and third Sundays of each month. Friends passing through at any time would be welcome as visitors to the meeting.

During December, a two weeks' series of meetings was conducted at Greenleaf, Idaho, Friends Meeting by Arthur Wollam, assisted by the pastor, Calvin Choate. The clear Scriptural preaching and teaching was blessed to many, some being saved, others sanctified, while some gave public testimony to a definite call to service. In the regular services both before and after the special meetings some have been saved, and in the Seminary during the school sessions also, under the efficient management of president Herman H. Macy and his assistants, Ira N. Taylor and Orpha Puckett.

In December, a very good meeting was conducted in the Hazelwood Friends Church by Orley Smith of Carmel, Indiana. His preaching was full of life and power, yet tenderness prevailed throughout. He exposed sin and false doctrine and many souls were blessed. The people responded with a generous offering on the last Sunday. The pastor, Leroy Thornburg, very much appreciated the splendid work of the evangelist.

Revival meetings were held, January 3-18, at Prairie Vale Meeting, near Coldwater, Kansas, with Victor R. and Elsie R. Marvin, as evangelists. Prayer meetings were held at 10:30 each morning in some home in the community and a great burden of prayer was upon the people. Many of these meetings lasted until late in the afternoon, and God marvelously answered prayer. Thirty-five were converted or reclaimed, twenty-five were sanctified, the whole church

was revived and the community awakened to spiritual things. Several will become members of the church. Fred J. and Frances McKinney are in their fourth year as pastors here and they are rejoicing in this out-pouring of the Spirit upon the people.

The women of Emporia, Kansas, Meeting enjoyed a surprise on Marva Jackson, the pastor's wife, January 12, which was her birthday. It was not a party; no refreshments were served; it was not a shower. There was no set time to meet, and it might be called an all-day sprinkle. The women dropped in, one, two, three or more at a time, wished Mrs. Jackson many more joyous birthdays, chatted a little while, then leaving a package, each went on her way. Needless to say the larder was not empty nor the pantry shelves bare at the close of a very happy day. There were also more towels and aprons than in the morning, and the kindness of many friends was appreciated who greatly enjoyed the giving which the opportunity afforded them. All departments of the Meeting are working together for the strengthening of the church and the upbuilding of the kingdom. The prevailing unity and harmony promise well for the future of the church and community. The Missionary Union is much interested in the text book, "Prayer and Missions," and in the second half of the year they will study the Home Mission book, "Peas and Pioneers." They increased their exchequer, January 12, by serving the banquet at the meeting of the County Board of Religious Education.

A mid-Quarter Conference of the pastors, evangelistic board and superintendent, with their wives and husbands was held January 19 at the home of A. J. Haworth, Independence, Kansas. The subject, a pastor's responsibility to his or her congregation relative to finance, was introduced by A. J. Haworth, which was followed by a very profitable discussion. All present were benefited and plans were made to continue the conferences. Two of the pastors, at Ramona and Vera, Oklahoma, could not be present. E. H. Gerard and wife of Illinois are conducting a revival at Vera, having closed one at Ramona which was a blessing to the church with several praying through at an altar of prayer. The meetings at all points are looking forward to a year of service for the Lord.

The work at Independence, Kansas, has started off nicely for the new year. The Week of Prayer was observed beginning New Year's night, the first two evenings being in charge of the pastor, A. J. Haworth, and the remaining nights in charge of different departments of the church. It was a new plan which worked well giving new life and inspiration, each department having opportunity to present plans of work, and the discussions which followed were accompanied by seasons of prayer in which dependence upon Christ for the success of the future was acknowledged. The last meeting was in charge of the Sunday School when a poem was read by the author, Hattie Baker Robson, entitled, The Model Sunday School which was very much enjoyed for its ambitious outlook upon the future.

In November, the young people of Amo, Indiana, Friends Meeting gave a banquet in honor of the fathers and sons of the church. Thirty-five were seated at the tables. Leslie Bond, the pastor, acted as toastmaster, and Carrying On Together was the theme for the evening. Fred Shirley spoke for the fathers and Myron Phillips responded for the sons. Richard R. Newby, Yearly Meeting Superintendent, as guest of the evening made a splendid appeal to both fathers and sons. Special music was rendered, and the closing moments were made impressive as fathers and sons joined hands about the table and sang, "Blest be the tie that binds." An interesting public missionary meeting with specially prepared music was given which included a playlet, "Packing the Missionary Barrel," by the women and the "Thanksgiving Wishing Party," by the young people. A beautifully decorated Christmas tree was filled with useful gifts and toys to be sent to the Tennessee mountaineers. In December, the meeting was favored by having H. Elmer Pemberton in evangelistic services for one week. His messages were most helpful in spiritual strength and uplift.

Danville Quarterly Meeting was held at Amo, Indiana, January 9-10, and Friends very much appreciated the presence and splendid messages of Richard R. Newby, superintendent of Western Yearly Meeting. Saturday night was given over to the young Friends of the Quarterly Meeting. The topic was Stewardship, and Richard Newby gave an address. Following the program all enjoyed the social hour and refreshments. The evening of January 14, the young married people's class of the Bible School met at the parsonage, elected officers, and enjoyed a social time with 24 present.

Lindley A. Wells of Seattle, Washington, closed a three weeks' evangelistic campaign with Highland Friends of Salem, Oregon, January 17. The truth was presented as in the days of the evangelistic movement that brought Friends to the height of their record both numerically and spiritually, and resulted, as always, in the manifestation of a full and definite work of the Holy Spirit in old time conviction, regeneration and sanctification. Eight claimed to be definitely converted; seventeen were renewed and eight sanctified; while thirteen were helped along various lines. Some confessed unfaithfulness in tithing and publicly renewed this covenant with the Lord. The majority of the membership attending were drawn into closer unity and fellowship, and by a public act came forward on the last Sunday morning renewing their pledge of fidelity to the Lord, to the pastor and to the interests of the church. The closing service found four seekers at the altar and some weeping under conviction who would not yield. Two special features were noted: the greater portion of those seeking help were adults; and very few personal invitations were given, but people responded on their own conviction. Lindley Wells left by auto for California to do other evangelistic work as way may open.

Friendsville Academy
FRIENDSVILLE, TENN.
needs some scholarships for boys and girls without money, this second semester.
Luther E. Warren, M.A., Principal

The Amboy Friends Meeting has just closed a series of meetings lasting for three weeks, under the leadership of L. W. McFarland, evangelistic superintendent of North Carolina Yearly Meeting. The coming of Lewis McFarland had been eagerly anticipated for six months, as this is his boyhood home. He started in the Christian life at the old Amboy Friends Church twenty-eight years ago. A unique feature in connection with the campaign was the stressing of the need of Bible reading and the nightly report of the number of chapters read. Over 10,000 chapters were reported as read, during the first two weeks of the meeting. A large number participated. The Sunday School will adopt this as a part of the weekly report and make it a permanent thing in the school. Among the young people the decision for Christ was practically unanimous. All members of both basketball teams were converted, thanks to the work of a Christian coach, and a high school principal, a graduate of Earlham College. Among the older people many started in the Christian way, old grudges were forgiven, etc. Although many speak of the meetings as the greatest revival in Amboy, at no time was there any excitement, worked-up emotionalism, or clap-trap of many such meetings. Other churches profited in membership because of the meetings, and forty-two were received on the closing Sunday, which makes over one hundred members received since last Easter. There were many who were not reached. Plans are already being made for pre-Easter services and for an Easter ingathering. The special meetings have closed, but the revival has not.

A very successful revival was held in the Friends Church at Haviland, Kansas. Isaac L. Kinsey, of Ohio, was the Evangelist in charge. The evangelistic preaching and teaching were in the love and power of the Holy Spirit. Earnest prayer on the part of the faithful members was rewarded by several receiving definite blessings and some who were past middle life accepted Christ for the first time. When the doors of the Church were opened Sunday morning, five

prominent citizens came forward and made application for membership. The pastor is proving himself very efficient for the work and the prospects for the future are encouraging.

The Christmas service at Motor, Iowa, in both church and Bible school, held uppermost the thought of the true Christmas spirit. A liberal offering for missions was given at the close of the Bible school service on Sunday evening preceding Christmas. A community Christmas tree and program was enjoyed in the community hall on Christmas eve. Bountiful Christmas dinners and many gifts were given to a large and unfortunate family lately come into the community. Henry M. Vore and wife assisted by Pearl Wikoff, of Pleasant Plain, as musician and soloist, completed a two weeks' revival service at Kimball Community House, and the following Sunday afternoon assisted in the organization of a union Sunday School with graded lessons and a regular preaching appointment. A series of meetings is now in progress at Motor. Two prayer groups, led by the pastor and Pearl Wikoff, each met in three homes in an evening for two weeks that was followed by services at the church which began January 31, conducted by Charles T. Moore. The pastor had been giving a series of picture sermons illustrated with a stereopticon which were very interesting and instructive. At the close of the sermon on What will you do with Jesus, and the picture "Christ Before Pilate" on the screen, Pearl Wikoff sang most effectively with harp accompaniment, "Jesus was standing in Pilate's hall." The large wall poster prepared by the Yearly Meeting Missionary Committee showing from month to month the amounts contributed for benevolences was a great source of interest and incentive when presented to the congregation at the church service on January 24.

A three weeks' revival meeting was held at Russiaville, Indiana, with George C. Wise, of Kansas Yearly Meeting, as evangelist, assisted by Richard L. Wiles, the local pastor. George C. Wise not only preached strong evangelistic messages but also laid a good foundation for the growth of the church. The interest increased throughout the series of meetings and all expressed themselves as being helped by the messages which he brought. The closing day, Sunday, January 24, was the "great day of the feast," there being nineteen conversions and renewals, twelve of whom were received into the membership of the church. One entire family, father, mother and three children, came to the altar together in the afternoon and at the service Sunday night were received into the church.

West Grove Quarterly Meeting was held at West Grove, Indiana, January 22-24. The ministry and oversight meeting on Friday was most profitable. The work of the past few years was reviewed by Richard R. Newby, General Superintendent, and all were made to realize the bigness of the tasks which challenge Friends. The services on Saturday and Sunday were well attended, and Richard Newby's message furnished real soul food and inspiration to go forward in the work of the Kingdom. The home and foreign mission work was forcibly emphasized. The Sunday night service in charge of the young people was very largely attended. Helen Eudaly led the devotion, Mary Beals and Amy Bailiff sang a duet, Grace Beals discussed What the Church Desires of the Young People, and Esther Hiatt, What Young People Desire of the Church. West Grove orchestra furnished the music. Esther Hiatt, Young People's Quarterly Meeting Superintendent, had charge of the program. The service closed with an inspiring message to the young people by Richard Newby.

HARTFORD

Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

The Foundation is an interdenominational university of religion. Three separate schools of Christian training are grouped on one campus. As the names imply, the Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service.

Courses in all schools are open to all students. Splendid opportunity is offered to supplement specific courses and secure a well-rounded training in the whole field of religious education. Each school has its own faculty, curriculum, and body of students.

Hartford Seminary Foundation, Hartford, Conn.

The Women's Foreign Mission Society of Hinkle Creek Friends Church met, January 15, at the home of Pearl Cook. It was an all-day meeting with a pitch-in dinner at the noon hour. Invited guests were the husbands of the members together with the near neighbors. The president, Ida Beals, read the Scripture lesson and all joined in the Lord's Prayer. The Studies on Home and Foreign Missions, led by Mabel Lennon and Cleo Blasser, were instructive and inspiring, deepening the sense of obligation to these tasks. The society is supporting two native teachers in the African field. Amos Carson spoke of this work and encouraged united prayer for the individual workers on each of the fields. A liberal offering for missions was given, and the pastor, Burnie Cook, closed the meeting with prayer.

Owing to the fact that Winchester Friends will not have repairs on their Church building completed, Winchester Quarterly Meeting will be held at Muncie, Indiana, February 20, 1926, instead of at Winchester. The Ministry and Oversight Meeting convenes at 9:00 a. m. and Quarterly Meeting at 10:30 a. m.

The young married people's class of Pasadena Bible school, with Charles H. Johnston as teacher, has reached such a large enrolment that more room is necessary. The monthly meeting forseeing this condition erected a commodious bungalow on the church property and it is now ready to be dedicated as Fellowship Hall, the class having chosen the name of Fellowship. The various social activities of the class, as well as the religious and Bible work can be accommodated in the room provided. Another room in the building will give needed space to another growing class. The labor of construction was largely donated and a fine spirit of cooperation was shown.

As an introduction to the study of Latin America in the annual School of Missions, Pasadena women, under the guidance of the Women's Missionary Society, made a pilgrimage, January 8, to the various institutions maintained in the city for Mexicans. A Catholic church and a Methodist church were visited, a large public school attended exclusively by Mexicans, a Settlement House, a Woman's Hospital, and a group of model homes for Mexican laborers. Even though these institutions are grouped in one section of the city their inspection in the limited time of a regular missionary meeting was a strenuous enterprise. New sympathy for these foreigners and the Christian workers among them was aroused among the women.

The Friends Meeting and Sabbath School of Leesburg, Ohio, gave a Christmas program December 20 to a well filled house. The little folks gave the first numbers on the program in their interesting manner. An exercise "The Birth of Peace by Junior girls was very pleasing and was followed by the pageant "The World's Redeemer." Appropriate passages of Scripture by a reader and carols by a concealed chorus presented the story of the nativity which was portrayed in pantomime before a background of evergreen. Following the appearance of shepherds, wise men and Bethlehem people, the program was brought to an impressive close by costumed young people representing the various nations, each in turn bowing in reverence before the Babe in the Manger.

Platte Valley Quarterly Meeting of Friends convened at Central City, Nebraska, January 23, 1926. The meeting on Ministry and Oversight assembled at 10 a. m. Besides the devotion and routine business the subject of The value of the meeting on ministry and oversight as an advisory body, was discussed briefly but profitably. At the meeting for worship, 11 a. m., Grace M.

Elliott, pastor at Alda, brought an instructive message from Jeremiah's type of the potter. A bountiful dinner was served in the basement of the meeting-house at the noon hour, which afforded an opportunity for social communion and time for some committee work. The business session convening at 2 p. m. was represented by members from each of the five widely scattered monthly meetings. The regular business was transacted with harmony and dispatch. The report of the Quarterly Meeting Superintendent of Evangelism and Pastoral Work revealed that special evangelistic services, varying from ten days to five weeks in length, had, during the quarter, been held at every meeting and outpost within our limits. Between seventy and eighty persons professed definite blessing. The greater part of these were at North Loup, where a union campaign was engaged in by all the Protestant churches of the town. All our meetings have been strengthened and edified. Saturday evening was occupied by the Department of Expression of Nebraska Central College which rendered a program of sacred music and readings that was very appropriate and much appreciated.

Vermilion Grove reports two flourishing Christian Endeavor societies, the "Seniors —Intermediate," and a Junior Society. Upon a recent Saturday afternoon nine Junior girls and their leader, Miss Ruth Jordan, visited five different homes of "shut-ins," and homes where there was sickness, singing gospel hymns at each place. Their songs of cheer brought gladness into every home visited, and their visits were much appreciated. Edgar T. Hole spoke very acceptably at the Thursday evening meeting January 28. The weather was severely cold, notwithstanding, there was a good sized audience.

CALIFORNIA NEWS

Pasadena Quarterly Meeting was held at Pasadena, California, January 22 and 23. Delightful weather prevailed and the attendance was large. A program of special interest to young people had been planned by the pastor, Rachel E. Lockwood, and carried out with the assistance of willing helpers. One subject before the meeting on ministry and oversight, Friday afternoon,—Baptism of the Holy Spirit as a qualification for church membership—was continued for further consideration at the next session. Friday evening, there was a rally of young people from all the constituent monthly meetings, and from others belonging to Whittier Quarterly Meeting until there was a registration of nearly one hundred. As many more older Friends enjoyed the exercises of the evening, one of the important features of which was an address by Alice Lewis Pearson on "Our Heritage and Our Responsibilities." On Saturday morning, a meeting at 7:00 o'clock was followed by breakfast at the church when more than seventy persons were served. The leader was Mary Frisk, a missionary from China.

After an excursion about Pasadena the young people returned in time for the meeting for worship at 10:00 o'clock, and filled a large section of reserved seats. A song, and earnest prayer vocalized by Enrique Cobos of Whittier and others, prepared the congregation for a stirring message delivered by Charles S. White. His material was arranged under three heads: 1, A pregnant question, "What manner of persons ought ye to be?" 2, A challenging ideal, "I do always the things that are pleasing to him." 3, The ideal realized, "Now the God of peace....make you perfect....to do his will, working in us that which is well pleasing in his sight, through Jesus Christ." A fervent appeal was made to the young to begin now living lives pleasing to God.

The presence of young Friends was appreciated in the business sessions of the afternoon when it was found that a number of them were official representatives from their monthly meetings. The meeting was also encouraged by the presence of George N. Hartley and wife, who brought greetings from Indiana Yearly Meeting. The business of the day was expedited by the clerk, George D. Weeks, and assistants, following the opening devotional period conducted by Eli Reece, pastor of an interdenominational congregation in Los Angeles. The general superintendent of the Yearly Meeting, Harry R. Keates, superintendent of missions, Charles S. White, and the pastors of the various congregations of the quarterly meeting were at hand for counsel or for service. Frank W. Dell, Roy F. Knight, Ernest L. Gregory, David E. Henley, and Rachel E. Lockwood form a strong body of pastoral servants in this field. When the subject of telegraphing Washington that this body favors adherence of the United States to the World Court was introduced one of the most eloquent champions of the resolution was the veteran John Chawner, now in his 86th year, but alive to public questions. The favorable vote was unanimous.

VIRGINIA HEARD FROM

The winter's program at Sedley and Bethel Meetings in Virginia Quarterly Meetings begins on October 1 with Rally Day and Promotion Day in the Bible Schools, in which every officer and pupil in the schools are given careful consideration by the Workers Councils and the schools are reorganized and regraded and new standards and goals are set for the year's work.

Next come the Annual Monthly Meeting Suppers in December when all the standing committees tell the meeting of their plans and what they feel that the meetings should attempt for the year. The meetings discuss and modify these plans and then pledge themselves to attempt the work. This includes the Financial Budget which is frequently subscribed in full before the members leave the supper table.

Then follow the Christmas services—services in which the time-honored carols are the leading feature, but usually amplified by pageantry, pictures or tableaux. These exercises give opportunity for gifts to the children of the schools, local benevolences, or special gifts to the recognized work of the church. The Sedley School this year gave $15 to the support of Nancy Babb in Russia, $7.17 for Margaret Parker in Africa, and $5 to the Mission Workers in Mexico. The children of the two Schools made twenty very attractive scrap books during the Daily Vacation Bible Schools in the summer and they were sent to the Home Mission in Tennessee in time for their Christmas exercises. Bethel gave $5 to the Mission Workers in Mexico, $8 for the Margaret Parker fund, $5 for the Alice Kennedy fund, $19 for the work of the Red Cross, and $2 for a child in Mexico to be selected by Mary Pickett.

Another feature of the Christmas season which draws the hearts of pastor's family and congregation more closely together was a delightful "pounding" by the Sedley Friends and a gift of a purse of gold by the Bethel congregation.

On the first Sabbath in the year the children of the Sedley School brought in the savings banks that had been provided a year ago by the Missionary Committee. These banks were opened and when the contents were counted it was found that the children had given $25.67 for missions during the year in addition to their Birthday offerings of $14.68.

The women of both congregations have been thoughtful and active for the local material needs of the churches. The Bethel members held a Bazaar in December and cleared $114, for use on the property. They have organized a "Friendly Guild" to meet twice each month, one meeting each month to have a distinctly missionary trend to its thought and activity. The Sedley women have reorganized their auxiliary along the same lines and now call themselves the "Dorcas Society."

These gifts of service and money that have been so freely made are but evidences of a deeper consecration of time and life that seems apparent in both meetings. The local programs for the winter will close with Decision Day at the Easter time. We feel that every day should be a Forward Step Day in the Church and that our spirit of Evangelism should be constantly on the alert.

NATHAN PICKETT.

IOWA NEWS ITEMS

Henry Vore and wife of Motor Meeting have been holding special evangelistic services at Kimball, Iowa, where church services have not been regularly held. Pearl Wycoff of Pleasant Plain is assisting as director of song and soloist. A good degree of interest is being manifested.

Motor Meeting, with Henry Vore as pastor, will begin special meetings, January 31, following a campaign of neighbor-

hood visiting in which every home in the community will be visited by special teams appointed for that purpose. Charles T. Moore and Pearl Wycoff will assist in the special meetings.

The Friends Sunday School at New Sharon gave a Christmas Program which featured the thought of giving instead of getting. All classes in the school were interested in the needs of the orphan boys being cared for by H. Alma Swift in Jamaica and articles useful to them were donated. Children of the Beginners and Primary classes gave thread, needles, pins, darning cotton, and thimbles. The Junior girls gave wash cloths. The Junior boys and the Intermediates gave towels. The older classes gave money and sheets. A splendid gift of pillow slips, towels, and many other useful articles came in from the Home Department members. The total value of the various articles plus the cash received was $51.17.

Smyrna Meeting goes out of debt. In the building of the church basement and other minor improvements three years ago, there was a debt of several hundred dollar incurred which had been reduced a little at a time. The Sunday School (which is the church also) has been husking corn two or three days each Fall and applying the money on the debt. This Fall witnessed the crowning effort when two and a half days work netted about $250.00. This cleared up the old debt with a small balance on hand. In the process of building a goodly number outside of the church donated work, material and money. As there was no opportunity to adequately express appreciation of their generosity, it was thought that at the clearing of the debt would be the opportune time, so invitations were sent to all those outside who had helped to be guests at an oyster supper given in the church basement, December 11. About 130 attended. The evening was spent in an informal way with a program of music and recitations. The spirit of friendliness and goodwill prevailed throughout the occasion. The Women's Missionary Society is doing good work. Among other things, they gave a good sized Christmas box to the workers in Jamaica. The meeting as a whole has sent in about $230 for missions, and the first half of the Yearly Meeting stock. The Christian Endeavor is participating in the "Fidelity Program" and will make a very commendable showing at the District Convention.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 14, 1926

Jesus the Good Shepherd. John 10:1-5, 11-16.

Golden Text: "I am the good shepherd; the good shepherd layeth down his life for the sheep." John 10:11.

Devotional Reading: Acts 17:22b-28.

Intermediate and Senior Topic: What the Good Shepherd Does for His Sheep.

Topic for Young People and Adults: Many Sheep but One Shepherd.

Made in Germany!

Parents! Mothers!
Participants in War!

PROTECT THE SOUL OF YOUR CHILD!

Do not buy soldier toys!

The "TIN SOLDIER" is the root of new war!
The "BOOK OF HEROES" suggests "false" valor!

With the "harmless" wooden gun,—
With the "beautiful" uniform,—
With the "toy" cannon it begins,—
With mangled bodies in barbed wire it ends!

With toy soldiers you destroy the future of your children,—the peaceful development of mankind.

Remember that the last war took 12 million precious human lives—shall the next war entirely wipe out mankind?

YOU ARE RESPONSIBLE!

War-toys and books on war train for war!
Educational games and books have a cultural influence!

Buy such games and books only as develop in the child the spirit of PEACE!

PEACE-UNION OF THE PARTICIPANTS IN WAR.
BERLIN, GERMANY.

Daily Readings

M—Jesus the Good Shepherd. John 10:1-11.
T.—Jesus the Great Shepherd. Heb. 13:12-21.
W.—Jesus the Chief Shepherd. 1 Pet. 5:1-11.
T.—The Good Shepherd guides. Luke 1:68-79.
F.—Jehovah cares for his flock. Ezek. 34:11-16.
S.—A redeemed flock. Acts 20:28-35.
S.—The shepherd Psalm. Psalm 23.

Every Shepherd was an "abomination to the Egyptians." But Israel held the shepherd vocation in high esteem. Their Scriptures—see Psa. 23, Isaiah 40:11, Jer. 31:10, Ezek. 34:11-16—used the shepherd as a figure of the Divine Being, and in doing so not only honored the vocation, but ascribed a tenderness and carefulness to Jehovah foreign to the gods of the nations about them.

The Psalmist wrote "Jehovah is my Shepherd." Jesus said, *I am the good shepherd.* (v. 11.) Here is sublime audacity. What other person ever made such claims for himself as intimated by the "I ams" of Jesus. The very essence of Christian faith is shown in transmuting the "I am" on the lips of Jesus into the "He is" in the heart of the believer. The Christian can with satisfaction fit the meaning of the life of Jesus to the shepherd allegories of the Old Testament, for "Jesus has such a character that we can transfer it, feature by feature, to God without any sense of blasphemy and without any sense of lack."

A thief and a robber. (v. 1).

The Pharisees had great opportunity to be true under-shepherds; but in rejecting Jesus and casting out the blind man they showed their lack of true shepherd quality. Did Jesus refer to them when he spoke of the thieves and the robbers? To whom do the words apply today?

The sheep follow him. (v. 2).

Several flocks were brought into one stoutly walled enclosure. In the morning each shepherd called his own sheep and they followed him. "Jesus just goes his own way, and the world has seen that it is the way to go and falls into line behind him." His method is not that of compulsion, but attraction. He does not drive; he draws.

Because he is a hireling. (v. 12, 13.)

He flees because he has other interests valued more highly than the sheep. Not so with Jesus, the Good Shepherd. "Let every one" wrote Paul to the Philippians, "regard the rest as being of more account than himself; each fixing his attention not simply on his own interests; but upon those of others also. Let the same disposition be in you that was in Jesus Christ." This interest in others caused Christ, as Paul goes on to show, to strip himself of glory, to humble himself, and he "even stooped to die; yes,

to die on a cross." Phil. 2:1-11 (Weymouth).

The Good Shepherd "loved me and gave himself for me."

Other Sheep...not of this fold. (v. 16).

"These words are very appropriately inscribed on a slab in Westminster Abbey which marks the last resting place of Livingstone, who spent his life in making the Good Shepherd known to some of Christ's 'other sheep' in Africa."

ELLISON R. PURDY.

BIRTHS

BRONNER—To Blaine G. and Nellie Garretson Bronner, Orland, California, January 18, 1926, a daughter, Marjorie Gene.

MORRIS—To Ralph and Mary Roberts Morris, Bloomingdale, Indiana, January 20, 1926, a son, Robert Josiah.

MARRIAGES

PEAK-PERDUE — At First Presbyterian Manse, Washington C. H., Ohio, January 24, 1926, Helen Perdue, a member of New Martinsburg Meeting, and Frank D. Peak, of Dayton, Ohio. Arch H. Nicholson, minister. They will reside at 2036 West Third Street, Dayton, Ohio.

DEATHS

BIRDSALL—At the home of her daughter in Glens Falls, N. Y., November 18, 1925, S. Josephine, widow of Dr. Stephen T. Birdsall, aged 80 years. She filled positions of responsibility in the meeting and attended the gatherings for worship and business regularly after her hearing became so impaired that she could understand but little of what was said. The fruit of the Spirit was strikingly developed in her life and her declining years were beautiful, leaving to her friends blessed memories to comfort them in their sense of loss, as she departed to be with Christ.

ELLIS—At her home in Portland, Oregon, Christmas Day, 1925, Martha H., wife of M. D. Ellis, and daughter of Ephraim and Rachel Smith, in her 76th year. Born near Marion, Indiana, she was married in 1878 and two years later moved with her husband to Redfield, Iowa. In 1893 they went to Oregon and eight years later settled in Portland. A birthright member of Friends, she was a faithful Christian but on account of poor health in recent years was unable to do much church work. The husband, a son, a daughter, two sisters and two brothers, Ansel K. and Clark D. Smith of Marion, Indiana, survive her.

JOHNSON—At Cherry Grove, near Lynn, Indiana, where she lived most of her quiet, gentle, helpful life, Rosanna, wife of Calvin Johnson and daughter of John and Hepsa Cox, in her 81st year. Born near Winchester, she was married twenty-one years later in White River Meeting according to Friends ceremony, and of her six adult children five were ministers among Friends as was also her husband. One son, Levi who is pastor at Fowler, Kansas, could not be present at the time of her departure. Funeral services were conducted by Ira C. Johnson, Henry Pickett and Levi Cox.

MARVIN—At her home in Emporia, Kansas, January 14, 1926, Mindie J., wife of Judson Marvin, and daughter of Andrew and Sarah Ann Hinshaw, in her 60th year. Born at Emporia, she spent her life in the community. She was a birthright member of the Conservative Friends Meeting in Emporia and is survived by her husband, two daughters and one son.

FOR SALE

Property of four lots with large barn and six room house. Some fruit. Both cistern and well water. Four blocks from school and Friends Meeting. Terms: $1000 down and balance at six per cent. Mrs. Adda Jones, Richland, Iowa.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellisen R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leanah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

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